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The Independent.

TO LYDIA MARIA CHILD,

ON READING HER POEM IN "THE STANDARD."

BY JOHN GREENLEAF WHITTIER.

THE sweet spring day is glad with music,
But through it sounds a sadder strain;
The exultant cry of our narrowing circle
Sings Loring's dirges o'er again.

O, woman greatly loved! I join thee
In tender memories of our friend;
With thee across the awful gloom
The greeting of a soul I send!

What cheer hath he? How is it with him?
Where lingers he this weary while?
Over what pleasant fields of Heaven
Dawns the sweet sunrise of his smile?

Does he not know our feet are treading
The earth hard down on Slavery's grave?
That, in our crowning exultations,
We miss the charm his presence gave?

Why on this spring air comes no whisper
From him to tell us all is well?
Why to our flower-time comes no token
Of lily and of asphodel?

O, feel the unutterable longing,
Thy hunger of the heart is mine;
Stretch and grope for hands in darkness,
My ear grows sharp for voice or sign.

Still on the lips of all we question
The finger of God's silence lies;
Will the lost hands in ours be folded?
Will the shut eyelids ever rise?

O friend! no proof beyond this yearning,
This outreach of our hearts, we need;
God will not mock the hope He giveth,
Nor we He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

O dreary splendors wait our coming
Where rapt ghost sits from ghost apart;
Forward we go to Heaven's thanksgiving,
The harvest-gathering of the heart!

DECORATION DAY AT ARLINGTON.

WASHINGTON, D. C., June, 1870.

"Let white the race shall here be free,
And while we all shall equal be
Throughout this land of ours;
For age, for age, the *Thirtieth Day*
Of ever-welcome, beautiful May
Shall be the day for flowers—
For soldiers dead and flowers."

THERE could be no more beautiful proof of their abiding affection for the dead than who fought for liberty than that a master-of-fact and unromantic American people have spontaneously set apart a day for flowers and the graves of their dead. This would be the natural expression of the German or Frenchman. Flowers have blossomed and died for heroes since the earliest civilizations. But the prosaic material American, in his eagerness for place, his absorption in bonds and dividends, has metaphysically, at least, allowed "the dead to bury their dead"; has shed a human tear for his loved ones and hurried on; he had no sentiment for the grave itself, much less flowers. This makes far more remarkable and significant the spectacle of thousands of Americans on one day gathering around the graves of their soldier-dead to cover them with floral tributes. This act in its sentiment is exalting as it is beautiful. Because it is exalting, beautiful, and poetic, it seems desecrated in all, the moment it is touched by buncombe and impressed with self-conscious spreading-eagle speeches. It seems as if even the talking-devil would be quiet at such a time and in such a place. What speech could be eloquent above these graves? What else could silence be so golden as these, while the flowers of May and the days of June are being laid in token of sacred remembrance above the dust of men who were slain for their country? Is even here the speaking-devil must needs disport himself. That sacred time and place has not yet been found which the American will not make loud with his voice. When he enters the Kingdom of Heaven, I haven't a doubt the very first thing that he will attempt to do will be to address his constituents" or make a speech at the ALMIGHTY himself.

Music, flowers, prayer, and silence are the Decoration Day; but a man's harsh journals, arm-flappings, and screeching, though he quote every poet from Tupper to Homer—No! Spare us, my lords! But we can't be spared in Washington. Here the gentlemen are wound up to such a pitch of perpetual speech-making that they must go forth on every possible occasion. There is no escape from their periods or their generations even on Decoration Day; and the peddling propensities of our people are not to be stifled by any high sentiment whatever. They like your "decoration," provided you will drink their popular kind to have you sentimental, if you stop and buy their peanuts and munch their gingerbread, at a Fourth-of-July visit to their purses. Last year ice-cream and refreshment booths invaded the grounds of Arlington. People trudged out loaded down with lunch-baskets, and pic-nic parties feasted among the graves. Decoration took on the aspect of a German garden beer-*fest*. This year the cake and apple-stands, banished from the grounds, lined the road from Georgetown to Arlington, to the delectation of twenty thousand people. Hitherto the Decoration days have been wilting hot, and last year the sufferings of thousands at Arlington were indescribable. This year the earth emerged from its week of rains cool and fresh and beautiful. In the tender bloom of the waking green, the new-born roses, and the luxuriant hills there was an invitation to Arlington which buncombe orators and peanut merchants might mar, but could not destroy. Arlington, always lovely, this morning wore its freshest and best mask. It seems as if every INDEPENDENT must know just how Arlington appears; but if not, look at it, please. The view embraces three swells of the wide slope of hills bordering the Potomac, between Georgetown and Alexandria, west of the Capitol. The mansion of Arlington lifts its yellow walls and Doric pillars on the crest of the highest of these hills; looking down meadow-lands sloping to the Potomac, which here is a mile wide, and gay with steamers and yachts; across to Washington, which in this hour looks like a vast garden; and beyond to the marble Capitol, with its great dome gleaming in the sun. On one side of the house is the household garden, probably laid out by George Washington Parke Custis in the early years of the century; while over the hills and far away spread the native forest-trees of cedar and oak. Around this garden and in the green space outside this forest-park lie the bodies of over thirty thousand of our dead. One must have lived amid the war; must have been in hospitals, and have watched these soldiers suffer and die; must have loved them and wept for them, to feel *all* that it is—this cemetery of the nation, where thirty thousand of its soldiers camp side by side in dreamless silence. To feel all that it is, is to know that no word or deed of living man can add to its significance. Nothing can be said, nothing can be done to make it more sacred, more dear than it is. To stand alone, looking down these grassy streets, at these white headboards stretching on and on—each one standing for a human life, its love, its heroism, its death—is to *see* Arlington.

Having seen it thus, the advent of workmen to build a ticketed stand for the official crowd, the advent of committees, the invasion of the paraphernalia and machinery of an organized Decoration Day seemed touched with sacrilege. And when the President came, and Mrs. Grant, in gay spring costume, and Schuyler Colfax, and Chief-Justice Chase, Miss Chase, and Mrs. Sprague, and everybody else whom we expect to see and do see to give *éclat* to marked occasions, they all looked well in their gracious setting of green trees and May-time flowers, but they did not look impressive. Arlington is more Arlington without them. The entire charm of such an occasion must come from what is spontaneous and heartfelt in it. Every tie of red tape, every suggestion of pomp and circumstance hurts it. That which was best in our Decoration Day came straight from the heart. The Sabbath silence of the city, the cessation of legislation and of business, the myriad flowers gathered from public and private gardens and dropped on unknown graves by gentle hands, are all the memories which make it sacred and tender.

Then little children always take us direct to Nature and hold us there. When the orphan children of soldiers grouped around the tomb wherein sleep over two thousand unknown soldiers, who fell from Bull Run to the Rappahannock, and deposited their flowers and sung their hymn, there was that in their little voices which reached where no other voice had reached that day.

All felt what it meant as they sung:

"Children of the fallen braves
Will tell, when war shall be no more,
Of fathers in their unknown graves,
On hill and plain and distant shore,
Who stood a mighty wall of life,
With bristling bayonets, and when
The bugle sounded for the strife
They fought and fell like patriot men,
They fought and fell like patriot men."

M. C. A.

WHAT IS OUR LIFE FOR?

BY REV. CYRUS D. FOSS.

THE design of anything may be inferred from its capacities. Take the simplest form of existence—a grain of sand. It is hard and gritty, and so may be used for polishing. It may help to rear the bulwark of the coast, to prevent the ocean from laying waste the land. It may put forth its tiny might of gravitation, and thus exercise a real and necessary though infinitesimal influence in holding the worlds in their places. These then are the offices God has assigned it. It does its duty. A drop of water is a small thing; yet it may help to revive a drooping flower, or to quench a dying soldier's thirst, or to paint a rainbow. It may babble God's praises in the mountain rivulet, or mingle its little note with the majestic hosanna of the booming ocean; for this is but the harmonious voice of a mighty choir of drops. These capacities indicate God's design.

Miss Anna Dickinson is said once to have inquired, at the beginning of a lecture, with three-fold repetition and emphatic pauses, "*Why was I born?*" During the third pause an urchin in the gallery sang out, "I give it up." He misconceived the question; it is not an odd conundrum. *She* misconceived the question; it is not an insolvable enigma. The answer for her, not narrowly as a woman, and a woman of rare and peculiar gifts, but broadly as a human being, is easy and ample.

What are we for? Why did God make us? What is the final cause of that choicest mechanism of the Great Artificer, a human being? We may find out God's design in our creation, if we consider how he made us; and how, when we had unmade ourselves, he remade us.

In the time and method of man's creation God put honor upon him above all other creatures in the world. He simply spake the word concerning the various tribes of animate Nature, and they obediently sprang into being. He said, "Let the waters bring forth abundantly the moving creatures that have life," etc. Last of all, when all things were ready for creation's God, he made man—one man, not a multitude; and from his side made woman. This climax of creation he introduced with peculiar solemnity and deliberation. "Let us make man in our image and after our likeness." That had been said of no other inhabitant of earth, air, or sea. So, after the mere physical creation by which man became an animal, God "breathed into his nostrils the breath of life, and man became a living soul."

And here at the outset of man's career we find an implied assertion of his chief good. Beings made in the likeness of God must have godlike pleasures. Having lost that image which was the crowning glory of their nature, they must get it back or be wretched. To consent to continue ever-increasing degradation; it is to become "earthly, sensual, devilish." If we had no such high origin, no such noble nature, we might be free from gnawing desires; we might escape the scorpion scourge of self-condemnation, the worldling might be happy. But our aboriginal grandeur—though it be, like the broken-down temples of classic lands, only the grandeur of ruin—forbids such a low satisfaction.

We have thoughts which roam abroad through the universe. They soar through the heavens above and dive into the earth beneath. Armed with the appliances of modern science, they vastly enlarge the boundaries of knowledge, and then beat their wings restlessly against the outermost barrier; proving the maxim, "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." We have affections so mighty that some manifestations of them astound us. They pour their boundless wealth upon wife, children, parents, friends—upon some living object that can reciprocate them—and suddenly death blights them; or they are deceived, and recoil upon themselves, fester, gangrene, and make life a living death.

What would God teach us by thus making and thus locating us? He plainly says: Lift up to me those thoughts that roam so restlessly. I want that love which pours itself forth so lavishly. My child, your heart can pillow itself softly nowhere but on its Heavenly Father's breast. "When you remember how vast is the soul of man, and also what a mighty virus of depravity pervades it, you might as well ask, How many showers will it need to make the salt ocean fresh? How many buckets of water must you pour down the crater of Ætna before you can convert the volcano into a cool and crystal fountain? as to ask, How many bounties must providence pour into a worldling's spirit before that spirit will cease to evaporate them into vanity, or send them fuming back in complaint?"

"Attempt how vain:
With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul;
To satisfy the ocean with a drop;
To marry immortality to death;
And, with the unsubstantial shade of time,
To fill the embrace of all eternity!"

It would be easy to show—indeed, it is so evident, there is no need to show—that the redemption God wrought out for us through the tears and sweat and blood and unutterable agony of his Only Son unites with the constitution he has given us in the emphatic proclamation that he designs us to be religious beings. Long ago, Augustine said this well: "O God, thou hast made man for thee; and he is disquieted until he returns to thee." And, long before Augustine, a wiser than he, the wisest of human kind, after a long and wonderfully full and complete experience of all that this world has for man, solemnly recorded his verdict on it thus: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole of man." The word "duty" is in italics, and may be dropped from our version—"*This is the whole of man.*" He who is not godly is nothing. Now he is restless and disjointed; and soon, oh! how soon, alike by the necessity of his own unsanctified nature and by the irreversible fiat of the Almighty, he shall be consigned to "shame and everlasting contempt."

Jenny Lind, while she was greeted with the incense of universal admiration—scarcely more for the magic of that voice which made her queen of song than for the sweetness of her character and the nobleness of her charity—wrote in an album the sentiment which shall close this article. In it she speaks for uncounted millions more than she ever sang to:

"In vain I seek for rest
In all created good.
It leaves me still unblest,
And makes me cry to God.
And sure at real I cannot be
Until my heart finds rest in thee."

AMONG THE HILLS.

BY WILLIAM H. BURLEIGH.

JUNE 10th, 1870.

CONGRATULATE me upon my escape from the great city, with its rotting garbage, its reeking gutters, its abounding filth, and still more abounding wickedness, to the green, absolute country. Not to a village, nor to a hamlet, even; but to a quiet, cosy farm-house, three miles from the nearest post-office. Nor need you fancy me exiled from refined and intelligent society, from thinking men and women, who know how to interpret life and Nature, and cull the beautiful and good from their surroundings. No such fate is mine. On the contrary, I find myself domiciled in the midst of a refinement and culture thoroughly congenial to me and mine, and which need not shrink from comparison with the refinement and culture of city life. True, the circle is a somewhat narrow one; but wide enough for all our wants, and subjected to no disagreeable discounts. So, while I find sufficient pabulum for the social appetite, I can count as clear gain the broad blue sky, unstained by smoke, that bends so magnificently above me; the green and varied landscape, alternating with hills and valleys, forests and meadows; and the fresh, pure, all-embracing air, of which one can breathe deeply and freely without dread of fevers, or the pestilence which walketh in darkness, or the destruction that wasteth at noonday.

But what shall I say of the jubilant bird-songs by which I am wakened every morning? Just before my chamber windows, which have an eastern outlook, stand half-a-dozen thick-foliaged maple trees, whose branches in the early morning hour are populous with singing birds, which seem fairly intoxicated with their own wild and delicious melodies. If I sleep, their songs blend with my dreams and make them doubly pleasant. But I am usually wakened by these multitudinous bird-notes, and then what a luxurious feast of delights is mine, as, half-waking and half-dozing, I sleepily follow their intricacies; and vagrant fancies, as delicious as the songs themselves, float into my mind, till gradually both are mingled as my senses are lured away into dreamland once more.

The days here are long, quiet, and deliciously restful. I sit in the shadow of the maples, and read aloud from William Morris's "Earthly Paradise" to one who can appreciate its subtle and marvelous beauties; or I take long strolls over the green hills and through the grand old woods, through whose thick foliage the noonday sunlight can fall only in golden drops, vanishing in the very instant of their fall; or I participate in a game of croquet on the closely-shaven lawn, generally to find myself exultingly triumphed over by children who have not yet reached their teens. But, as the delight which I seek in such games is not conditioned upon victory, I bear their exultation with a complacency that is truly philosophical. For the most of the time the loudest, I can almost say the only, sound that I hear is that of the wind in the maples, with the intermitted bird-songs, which are its accompaniment. Of course, the rippling talk of friends and the joyous laughter of children have their place at certain hours, and nothing can be pleasanter than they; but the quiet that pervades this beautiful country retreat seems to embrace me like an atmosphere. I like it. Nothing can be more delicious to my tired brain than the contrast which it presents to the rush and roar of life in the city. Some tell us that June is the queenliest month of the twelve. It may be so. Certainly, I cannot conceive of anything more delightful than these perfect June days, with the added charms of untainted air and beautiful scenery. Here we experience none of the oppressive heats and are offended by none of the feculent odors of the city. The air is warm, but almost uniformly tempered by a pleasant breeze; and only they who are exposed to the full fervors of the noonday sun would be likely to talk of hot weather. So different is June among the hills and June in the million-peopled city.

Saith the old legend, "God made the country and man made the town"; and never did I feel its truth more vividly than now, in the midst of this glorious June weather, and here, with the green valleys spread before me, and wood-crowned hills rising around me, and the infinite blue sky, flecked by white clouds, stretched over all, a beauty and a mystery, seeming a glorious pavilion beneath whose folds angels might verily dwell.

On such a day, in the midst of such surroundings, "once on a time," as the story-tellers phrase it, I recorded in rhyme, wherewith I will supplement this letter, my impressions of

A SUMMER MORNING IN THE COUNTRY.

How brightly on the hillside steeps
The sunlight, with its quickening rays!
The verdurous trees that crown the steeps
Grow greener in its shimmering blaze:
While all the air that round us floats
With subtle wing breathes only life,
And, ringing with a thousand notes,
The woods with songs are rife!

Why, this is Nature's holiday!
She puts her rugest mantle on,
And, sparkling o'er their pebbly way,
With gladder shout the brooklets run:
And every bird, exulting, gives
A sweeter cadence to its song;
A brighter life the insect lives
That floats in light along.

The cattle on a thousand hills,
The fleecy flocks that dot the vale,
Rejoice in all the life that fills
The air and breathing in every gale!
And who that has a heart and eye
To feel the bliss and drink it in
But pants, for scenes like these, to fly
The city's smoke and din;

A sweet companionship to hold
With Nature in her forest-bowers,
And learn the gentle lessons told
By singing birds and opening flowers!
Nor do they err who love her lore,
Though books have power to stir my heart,
Yet Nature's varied page can more
And deeper joy impart.

No selfish joy—If Duty calls,
Not sullenly I turn from these;
Though dear the dash of waterfalls,
The wind's low voice among the trees,
Birds, flocks, and flowers—for God hath taught
(Oh! keep, my heart, the lesson still)
His soul alone with bliss is fraught
Who heeds the Father's will!

ELLS AND INCHES.

BY REV. WASHINGTON GLADDEN.

BY and by, when the Scriptures of the Old and New Testament are sufficiently expounded, I hope somebody with a knack at exegesis will make a commentary on the popular proverbs. Dr. Holland, in his "Gold Foil," has given us a very edifying volume of preachments, of which proverbs are the texts; but his work is rather didactic than expository. What we want is a clear explanation of the meaning and force of these sayings, so that we shall know exactly what they do teach and what they do not teach. I am persuaded that they are often misinterpreted, and in this way are made instruments of mischief.

Here, for instance, is that very common proverb, "If you give them an inch they will take an ell." Some applications of it are good and wise, and some are wholly evil and foolish.

When it is quoted against the encroachments of iniquity its lesson is most useful. If you give to oppression, violence, vice, corruption an inch, they will take an ell; therefore, stoutly contest the inch with them. To slavetraders, rumsellers, corrupters of youth you must never give an inch; for, being emboldened by their success, they will push their demands more vigorously after every concession.

The same thing is true of evils that are not incarnate—of sinful habits and bad principles. The Prince of the Power of the Air—the spirit that worketh in the children of disobedience, waging warfare every day upon the integrity and purity of the soul by strategy and siege and fierce assault—must never get the inch. Temptations to evil are not successfully resisted unless baffled at the first instigation. It is easier to defend the fortress than to recapture it.

So much as this the proverb teaches. This application of it is always fit and timely. But it happens that many of the conflicts in which human beings are engaged are not with pure iniquity. It is not very often the case, in a battle or an argument, that one side is wholly right and the other is wholly wrong. There is generally error, injustice, false assumption on both sides. But once the contest is begun, whether the weapons be words or swords, there is generally a determination on both sides not to yield an inch. If it be a battle with carnal weapons, that may, indeed, be the only safe way of fighting; but if it be with weapons that are not carnal the case is altered. In all discussions of social or political principles, in all the conflicts of the forum, the lyceum, the political assembly, the single aim should be to discover and make known the truth. Therefore, every contestant should be quite as eager to recognize and abandon his own errors or the errors of his party as to point out the errors of his antagonists. He is not striving for victory; he is striving after truth. To acknowledge his own mistakes and abandon his false positions does not weaken his cause, but strengthens it.

My neighbor tells me I am building the foundation of my house one inch over the line that divides our property, and requests me to withdraw. I do not know precisely where the boundary is; I have a suspicion that he is right; but I have taken possession of this inch, and I determine to defend it, because, as I say, he is a greedy fellow, he is always encroaching, and if I give him an inch he will take an ell. Is that the part of wisdom? The fact is, of course, that the boundary-line is known and ascertainable; the surveyor can quickly settle the dispute between us; and, if my neighbor is, as I say, given to encroachment, it is of the utmost importance that I should be cautious about trespassing on his rights.

I can only defend myself against the injustice of others by doing them justice. Am I warranted in doing to another a little wrong, in order to keep him from doing to me a greater wrong? Shall I resist usurpation by counter-usurpation? No. If the question lies between yielding an ell that belongs to me and claiming an inch that does not belong to me, my ell shall go. Is not the man who has a hundred dollars stolen by his neighbor better off than the man who steals one dollar from his neighbor? But it is not always necessary to choose between doing a wrong and receiving a wrong. It may be possible, as in the case of the boundary-line, to secure to each his exact rights. I can yield the inch that does not belong to me, and keep the ell that does belong to me. And I do not see how it is possible to contend successfully for the ell while I am usurping the inch. In order that I may stand on secure ground in defending my own, I must concede to others all that belongs to them.

This proverb is sometimes quoted with reference to the pending contest about our public schools. It is said by those who object to excluding the Bible from our schools that this concession will not satisfy the Roman Catholics—that, if we yield this, they will next demand the division of the school-fund and the establishment by taxation of sectarian schools; that, if we give them an inch, they will take an ell. "We may as well make a stand somewhere," they say; "and this is as good a place as any." That is the question—*is* this the place to make a stand? My opinion is, that, when we take up a position for defense, we had better take one that we are confident of holding. We want to know what is absolute justice. The fact that we have possession of this inch is no reason why we should contest it if it does not belong to us. The question is not what will satisfy the Catholics; but, rather, what is required of Protestants by the strict principles of equity. Very likely the Catholics will demand more than is just; but that is no reason why we should give them less than is just, it is rather the weightiest of all reasons for giving them exactly what is just.

The theory is that this is a land of religious liberty. The promise held out to the people of other lands is, that if they become citizens of this land they will find equal footing for their faith, no matter what it may be, with every other faith. And when they come here, and find themselves taxed to support public schools in which the reading of a version of the Bible which they have been taught to regard as spurious is required by law, does it not appear to them that the promise is not fairly kept? Put yourselves in their places, and then judge. I grant that it is a small thing; but it is large enough to involve a principle. Is it not true that in this way we do give the advantage, so far as we can by law, to one form of religion over another? And is not that the very thing we have promised not to do?

"But is not this a Christian land?" asks somebody. Yes; and we mean it shall continue to be, but not by legal enactment. The weapons of our warfare are not carnal. When Jesus perceived that certain persons would take him by force to make him a king, he departed into a mountain himself alone. Law is force—it is nothing else at bottom; and when you attempt to establish Christianity by law you simply drive Christ out of the community. This is a Christian country, and will continue to be, if we can get rid of our absurd inconsistencies and permit Christianity to stand upon a moral basis. Let the state provide secular education, and nothing else; then, by the teaching of the Christian forces, the Christian home, the Christian church, and the Sunday school, let us fill the land with Christian influences. If we cannot hold the land in this way, we cannot hold it at all. If Protestant Christianity, with the start of two centuries and a half, cannot maintain itself on an equal footing with other forms of faith, then its work is done and it must pass.

But, having conceded this, let it be distinctly understood that we have no further concessions to make. Our public schools must and shall be sustained by taxation upon the whole people; they shall be free to the children of all the people; they shall confine themselves to providing a secular education; and no money shall be raised by taxation to support sectarian schools of any denomination whatever. If anybody wants his children taught Congregationalism, or Romanism, or Methodism, let him teach them, or hire somebody else to do it; but let him not ask me as a taxpayer to help him do it. That I positively decline to do. The people of this country will neither suffer their system of common schools to be destroyed, nor will they consent that the fund by which they are sustained shall be parceled out to a pack of scrambling sectaries. We can afford to yield the inch that does not belong to us—indeed, we cannot afford to keep it; but the ell that does belong to us we are ready to fight for, if it comes to that.

GIROLAMO SAVONAROLA.

BY RACHEL POMEROY.

THE Convent of San Marco is one of the landmarks of Florentine history. Literature, art, religion for hundreds of years found protection and nurture within its walls. For during the ages of state and ecclesiastical despotism civilization took refuge in the cloister, and San Marco was one of the first monasteries of Florence when Florence was the focus of thought and intellectual activity in Italy. It is now, of course, suppressed, like all the convents of the Kingdom of Italy. The old building—that for centuries swarmed with that curious monastic life so antagonistic to the genius of this age, so repulsive to healthy men and women nowadays—deserted and bare, is strangely interesting. Doubtless its emptiness strengthens its hold upon the imagination; for dirty monks are not, save at a distance, æsthetically attractive, nor would a glimpse of the dead, mechanical life of a modern convent help one to realize or appreciate the system that in its time was one of the chief elements of civilization and the nursery of many rare and thoughtful spirits. Now there is nothing to break the illusion of the past. No vulgar present reminds you of degeneracy and suggests the links of decay. All is clean, silent, and cold. Here Fra Angelico, serene and pious painter, lived and worked; and here his angels and madonnas look from the walls of chapel, refectory, and cells—mute witnesses to the patient zeal that four centuries cannot forget.

But the good old monk who painted his heart and his devotion into his pictures is not the Presence of this cloister. Up over the worn stone stairway, along the corridors, past the deserted cells (chiller and barer even than when those patient brothers knelt on the cold floor before the potent crucifix) we are drawn irresistibly to that spot whence for eight years one man burned his genius and his soul into Florence—to the cell of Girolamo Savonarola. Here hangs his portrait by Fra Bartolomeo, and from under the monk's cowl the destiny of the man confronts you in his strong, sad face and flashes from his eloquent eyes.

His history is the record of a mystic and a hero. His deeds, his words, his influence are the effiux of a passionate genius, of a magnetic, stormy eloquence, of an austere devotion to ideas. Of self-indulgence or self-conceit he knew nothing. The principles that he preached and lived were parts of himself. To have been false to them he must have run counter to all the instincts of his nature. Into the bloody chaos of his era he seems to have been born, as by his natural right, to protest and to suffer. He is an indignant Jeremiah, wailing denunciations against the daughter of his people, dragging into light the degeneracy of his times.

Opposition and calumny seem but the just rights of his vehement, aggressive zeal; martyrdom the appropriate crown of his career. In boyhood, in maturity, he is the same—a Titanic soul, whom all the superstition and tyranny of his creed and of his age could not dwarf. Indeed, it is rather the test and demonstration of his greatness that he flung himself into the religion of the time, exploring and exhausting its resources, as if in that very renunciation of self he would the better assert and satisfy it.

Religion with him was a passion, not a creed—the one reality of his consciousness. Dishonors done to it were stabs at his heart. The subtleties of schoolmen, in that age when heathen philosophies were the delight of scholar and priest, to him were husks hiding the true kernel. Christianity, to others a system, an externality, was to him breath and bread. So real were its judgments that he preached as one inspired, scourging men to repentance, and with the authority of an ancient prophet predicting retribution. Such men do not arise in times of calm and sunshine. They are born of the tempest, and in tempest they pass.

Of Savonarola's childhood we know little. He was born in 1452, at Ferrara, then the seat of the brilliant court of the family of Este, and came of old and honorable stock. Till his twenty-fourth year he lived at home, studying first with his grandfather, Michel Savonarola, a learned physician of the School of Padua, who grounded him in Latin and the physical sciences; and later attended the schools of Ferrara, where he became familiar with the dialectics of Aristotle and all the scholastic theology then in vogue. At the last he gave himself up to the study of sacred theology, as set forth by St. Thomas Aquinas, of whom he afterward wrote: "What I have I owe to him. He was truly profound; and when I would become small in my own eyes I read his works. And then he seems to me a giant, and I to be nothing."

As a youth, Savonarola was silent and joyless, loving contemplation more than society, and living in a world of his own creation, peopled by grave and painful thoughts. As he grew into manhood, a distaste for the frivolous or merely learned lives of most about him so possessed his religious and somber spirit that he was drawn with great longing toward the convent—that asylum for so many tossed souls before and since his time. This prepossession, prompted by his earnest, sensitive temperament, and fed by the disorders and follies about him, finally hardened into an assurance of duty. It was from no flighty impulse that, in 1475, secretly, lest, as he afterward wrote home, his parents' grief might break his resolve, the young Girolamo fled from his father's house to Bologna, and entered a Dominican convent. Natures like his are not capable of shallow or capricious convictions. To the mastering purpose which this step implied he always held. Later he said: "I entered the cloister to learn how to suffer; and when sufferings visited me I made a study of them, and they taught me to forgive always and to love always." Of course, his learning and talents lifted him at once into influence and authority. For the next twelve years we hear of him as teacher of the novices at Bologna, then as preacher in a convent in his native city, and afterward as professor of divinity in that very San Marco that was to be the theater of his later triumphs, and where his failure as a preacher was at this period so signal that he determined to quit Florence and the pulpit, and give himself again to instruction in the various convents of Lombardy. This he did.

To himself his career as a preacher seemed ended. He had seen profligacy and crime wrecking the Church and sapping the very foundations of the state; and it was a realization of these calamities that had driven him, a young man, to seek solace within the walls of a cloister. But the passionate springs of his nature could not spend themselves in prayer and penance. He was too human not to feel more pity than repulsion toward his fellows; and too conscious of unused energy not to long to leap into the arena and fight the evils he hated. But for a time this outlet to his efforts seemed stopped, and the tide of feeling rolled back upon itself, and lifted his spirit, subtilized by years of fasting and self-introversion, to almost incredible hights. He brooded in his cell over the Bible, to him the epitome of human history; marvelous visions came to his exhausted and exalted soul; and he began to believe himself gifted with prophetic insight. At first in parables, veiled in the phraseology of Scripture, he rather applied old prophecies than ventured new ones, not caring to tax the credence of the people and provoke their cavil. Doubtless, too, he had not utter faith in the verity of his own convictions. But this faith grew, visions multiplied, and soon we find him confidently and openly predicting the immediate future of Italy and of the Church. Assertions which we can trace mainly to political acumen and a perception of the logic of events he thundered out with the fervid emphasis of a man burdened with a mission that he cannot escape. His conscientious intensity would not let him remain silent when the divine message was struggling at his lips. By a rigorous necessity he gave himself up to that fatal delusion that was to drag him to ruin.

But, meanwhile, Lorenzo the Magnificent recalled him to Florence, where he was speedily installed prior of San Marco. And now had his work in truth begun. This was in 1490. He had left a few years before, disappointed with himself and distrustful of his powers as a preacher. The meager audiences of those years had not guessed his hidden power. Now his pent-up soul had found utterance, and he went back with a renown his reappearance did not belie. His eloquence took the intellect and piety of Florence by storm, and was soon rumored in Rome itself. He excited the whole city by his bold statements and energetic style. They had been used to a certain studied grace of manner and a meagerness of matter, an affectation of classic elegance and ethics, to which Savonarola's untutored vehemence was a novel and fascinating contrast. Here for eight stormy years he preached and fought. Against the corruptions in church and state he never ceased to hurl arrows of rebuke. To the new Pope, Alexander VI.—that prelate of infamous memory—his opposition was outspoken and fearless; and so little were the preacher's criticisms relished by that violater of decency that a cardinal's hat was offered to buy his silence. "Come to my next sermon, and you shall hear the answer I send to Rome," was our monk's indignant reply to the messenger. Alluding to this and similar proposals, he said afterward: "I want no hat or miter, great or small. I want but death, the dower of thy saints; a red hat, a hat of blood."

This yearning foretaste of martyrdom was the constant undertone of Savonarola's sermons. He seems to have seen his doom more and more clearly to the end. This though his popularity was for years unprecedented. If calamity threatened the republic, the people flocked to hear his comments and advice. When Charles the Eighth invaded Italy, and, leading his army through the gates of Florence, menaced its independence, with one accord the city turned for counsel and encouragement to the earnest Dominican, whose pale, rapt face and passionate fervor held the audiences of the vast Duomo. Once and again at this crisis the Signory sent him to intercede with Charles, and Florence was saved from pillage by his bold and efficient expostulations. From this time dates his avowed and constant political influence. He held decided theories of government, which originally, at the instance of the Signory, he did not hesitate to set forth in detail both by sermon and treatise; so that Florence had the strange sight of a congregation of magistrates and citizens addressed on vital questions of public polity by a monk! His advice was asked and was followed, and history bears abundant witness to the radical and beneficent changes wrought at his suggestion in the constitution and affairs of the city. He effected likewise marvelous moral reforms. From being given up to profligate excesses, all classes as by magic became sobered and decent. "At no former period," says a cotemporary historian, "were morality and religion so generally prevalent as in his time; and after his death they so much degenerated as to prove that they had been not only established but sustained by his influence."

One secret of Savonarola's power lay in the magnetic sincerity of the man. He was so possessed with his subject that he compelled assent and sympathy. Sometimes, worn with fasting, he would sink exhausted in his pulpit in an ecstatic agony, while his whole audience was shaken with grief and sobs.

But the reaction against his political influence became manifestly perilous toward the close of 1495. From this

The Independent.

A RURAL SABBATH MORNING.

BY G. H. BARNES.

When the mellow tones of Sabbath's morning bells
Ring out their call to prayer, o'er hills and dells,
'Tis good to see a pious people come
From valley cottage and from hillside home,
Child, maid and matron, youth and grandsire gray,
To worship God on holy Sabbath day.

Sweet is the morning! and the buoyant air
Is eloquent with Nature's vocal prayer:
The quivering leaves that clothe the orchard sprays
And 'bowering vines whisper Jehovah's praise.
The shortest flower our heedless feet may press
Unfolds its dainty bloom in thankfulness;
And e'en the crystal drops that gem the brim
Of the blue-bell's cup remit their light to Him.
The low of cattle on a hundred hills,
The silvery choral of the woodland rills,
The hum of insects, and the songs of birds,
Speak gratitude in Nature's chosen words;
While o'er the green-sward fields, on breezy swells,
Soft waves of music from the village bells
Float through the foliage of roadside trees,
And flood the heart with blessed memories
Of happy hours when life, pure, fresh, and strong,
Was all one summer morning, blent with song.

So when the mellow tones of Sabbath bells
Ring out their call to prayer, o'er hills and dells,
We love to see a thankful people come
To reap the truth and bear the harvest home.

THE ENDS OF CIVIL GOVERNMENT.

BY REV. SAMUEL T. SPEAR, D.D.

Civil government in some form is, for the procurement of certain *temporal* ends, the best machinery possible among men. In its absence there is no organized power to regulate individual action, or combine human forces for the promotion of objects in which all have a common interest. Even the worst government that ever existed on earth is not so bad as a state of complete anarchy. Men *must* be governed, and that too by human powers, or society will be a chaotic horde of wild beasts, worse than even the most dissolute and lawless race of savages.

As to the normal *ends* of government, no one, as we presume, will deny that the Constitution of the United States is a good exposition, as far as it goes. Some may think that it does not go far enough; yet all will agree that to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity," are the *principal* if not the exclusive objects which should be sought by civil government. Nor can there be any doubt as to whether government is the best possible arrangement for the attainment of these ends. If it does not actually attain them, the fault lies either in the principles of a given government or in the method of its administration. Let the principles be right and the administration in harmony therewith, and then civil government is as perfect a thing in reference to temporal ends as it is possible to have. It protects the rights of person and property, preserves the public peace, enacts laws for the general thrift, compels men to settle their differences by legal arbitration, and defends the people against encroachments and injuries by foreign enemies. These are *moral* ends, because they have respect unto the rights of life, liberty, and the pursuit of happiness. It is alike the province and the duty of government to secure them.

And yet it is true that these ends do not by any means reach the *highest* interests of humanity. Things *spiritual* are more important than things *temporal*; and, because they are so, some have been ready to conclude that the agency which is well adapted to secure the latter would be equally efficacious in securing the former. On this ground they have demanded that the state should not confine itself simply to temporal ends; but that, passing these boundaries, it should also assume the character of a religious propagandist—having first a theology to teach and maintain, and then employing its governmental powers for its support. Not a few of those who have recently given their views in reference to the school question, have adopted this style of reasoning. They have committed themselves to the principle of a *state religion*—namely, religion defined and sustained through the instrumentality of civil law. We hence raise the inquiry, and intend to discuss it in this article, whether civil government is an institution well adapted to this purpose. If it be not thus adapted, then it is plainly a great mistake to ask at its hands a service which it is not fitted to render.

In considering this point we are to deal with civil governments as they *are*, and not as they should be, or would be if they were perfect. They are administered by men, and not angels, without any inspiration or any infallibility of reason or virtue to guide them. Most of them, as compared with a perfect standard, are exceedingly corrupt, and the larger part of them in the hands of Pagan rulers. If, therefore, religion is to be administered at all by civil government, it must be by such governments as the world furnishes, and with the ideas and views of those who make and execute the laws. We cannot import rulers from the skies to do this work on earth. It is idle to speculate about what would be the result if all governments were conducted by Christian men, perfect in knowledge and virtue. The facts are otherwise; and hence we must test the question of a governmental religion not by an hypothesis which is unreal, but by the actually existing state of things. We must use the governments that we have, if we use any.

Moreover, this theory, if valid at all, applies equally to *all* governments taken just as they are—to "the powers that be" in Turkey, Japan, or China, as really as to those that be in these United States. If the state in its organized capacity is bound to define and teach religion, then it is bound to define and teach its *own* system, and that too whether it be true or false. There happen to be many systems of religion existing among men; and it is utterly impossible that the government of one country should administer the religion of another when it knows nothing about it. If we are to wait till the civil powers become Christian, and *so* Christian that they will be propagators of truth, and nothing else, before applying the theory of a state religion, then we shall have to wait till the day of millennial glory. If we limit the theory to those countries and governments in which Christianity is the prevalent religion, then we exempt all other countries and governments from the obligations of a state theology. If, however, we make the obligation universal, no matter what may be the religion of the ruling powers or the people, then we bind governments to the doing of the most opposite things that can well be conceived. It is of no use to say that all governments ought to be right in regard to things spiritual, and that then the theory would be good, since this hangs the validity of the theory upon a mere supposition which is not absolutely true of any government, and in respect to most governments is at a vast remove from the truth. It certainly would be well for the world if the fact were different; yet, in judging of the value and appropriateness of a theory, we must always take things as they are, and not as they should be.

Taking things, then, as they are, considering the governments of the earth precisely as they exist, and observing the character of the men who administer them, and that too whatever may be their form, we confess very grave doubt as to whether the civil magistracy, so indispensable for temporal purposes, is well adapted to undertake the cure of souls. The history of the world is that these magistracies have almost always been wrong in respect to the subject of religion; that the majority of them have been opposed to the religion of the Bible, and quite often persecuted it; that they have used religion for selfish and ambitious purposes; that by uniting it with the state they have corrupted both; that they have stolen the livery of Heaven in which to serve the Devil; and, indeed, that, for a rule, their religious propagandism has been mainly that of error rather than truth. These are the stern facts of history; and they show most conclusively that civil government, while absolutely needful for temporal ends, and better adapted to promote them than anything else which it is in the power of man to devise, is by no means equally well fitted to things spiritual. A sledge-hammer is good for its appropriate purposes; but it would be a very poor tool with which to mend a watch or to perform a delicate operation in surgery. So government is good for ends and objects that pertain to this life—indeed, so good that even its worst form is preferable to its absence; but, if history proves anything, it proves that it is not good as a propagandist of religious truth. It carries with it no guaranty for its own orthodoxy, and none that it will confine itself to the use of legitimate means. When it makes religion one of its ends, it adds to the functions which it is fitted to perform others which, according to the voice of history, it is not fitted to perform. It complicates both by an unnatural alliance of things that should be kept so separate as never to be committed to the same agency. Even those who are now shouting so earnestly for a state religion under the Protestant form, and seem horrified at the denial of their doctrine, would suspend their shout in a moment if they were transferred to China, and their doctrine placed in the administrative hands of the Chinese Emperor. They enunciate their theory as if it were universal; yet nothing is clearer than that when put to the test of facts it will not bear transportation. It is very good for this country, in which they assume themselves to be the majority; but in China, where they would be in the minority, it would be very bad for them. They want no state religion in China, however earnestly they plead for it here, overlooking the fact that if the principle is good anywhere it is good everywhere. If the civil powers that exist in this country should propagate the religion they approve, then we see no reason why the civil powers that exist in China should not propagate the religion they approve. The argument that proves the former equally proves the latter. It proves the duty of propagating idolatry and falsehood, unless we involve ourselves in the absurdity of saying that the civil magistracy should sustain and propagate a religion which it does not believe.

"Surely," says Macaulay, "this is a conclusion from which common sense recoils. Surely, if experience shows that a certain machine when used to produce a certain effect does not produce that effect once in a thousand times, but produces in the vast majority of cases an effect directly contrary, we cannot be wrong in saying that it is not a machine of which the principal end is to be so used." The learned essayist might have said that it is not a machine properly adapted to this end *at all*. The notorious and world-wide failures of civil government to make itself useful in the department of things spiritual, when attempting to manage and conduct them, furnish the most complete demonstration of the fact that, however useful it may be elsewhere, it is not suited to this purpose. Its machinery is not fitted to the end any more than is that of a grist-mill fitted to spin cotton yarns. This is the plain fact in the case; and hence in the interests of a pure religion, as well as in those of human liberty, we protest against any and every theory which carries in its veins even a single drop of state religion. Facts prove it to be radically and essentially false—a diversion of the civil power from the only ends which it can legitimately pursue and to which it is adapted.

Let it be remembered that all governments, when acting as such, do what they do by *authority*, and that they accompany this authority by the law of *force*. Their action is compulsory, and should be, leaving with the subject no discretion but to obey or take the consequences. They tax the people by authority. They raise armies by authority, and conduct the whole legal machinery of society on this principle. Where, then, we beg to know, is there any proper place in religion, in things spiritual, which refer mainly to our duties to God and the interests of the after life, for government to exercise its authoritative power over the people? Shall it adopt a creed for them, and thus decide for them what creed they ought to adopt? Shall it regulate their mode of worship? Shall it tax them for the support of a religion which it thinks to be true, but which, perhaps, some of them think to be false? Shall it make its conscience the authoritative law of their conscience? Name the things which it shall do by authority; and not a single one can be mentioned that will not, if done, involve the principle of a state religion and open the way for all its possible abuses and perils. If we admit that government may tax the people for the propagation and support of a particular religion, then we concede the whole principle; and that, too, notwithstanding all our disclaimers about toleration. Granting this one point, or any similar point, we have then crossed the Rubicon. And how many other Rubicons we shall have to cross will depend not on the principle itself, but upon what happens to be the civilization of the age. Concede religion to be one of the ends for which governments exist among men, and then you have conceded their right "to make all laws which shall be necessary and proper for carrying into execution" this end, just as they have the right to make laws for the establishment of justice or the promotion of "domestic tranquillity." If they may determine what religion is true, and tax the people to support it, then they may regulate the religion which they do support. If they may take one step in this direction, they may take any number of steps. Religious liberty is then at the option of the government; and this we pronounce to be a theoretical outrage in principle, and whenever acted upon an outrage in practice.

We would not make this concession even to the purest and most enlightened government that was ever established by men, to the best prince that ever sat on a throne, or the wisest legislative assembly that was ever convened. Such a government might be admirably constructed for the accomplishment of temporal ends, and so administered as to secure these ends in the highest degree; but it would not necessarily be equally fitted to the attainment of spiritual ends. "The fitness of governments to propagate true religion is by no means proportioned to their fitness for the temporal ends of their institution." It is almost always true that when they attempt the former they make a failure in the latter, and, for the result, involve more loss than gain. Even if the people were all of one mind as to religion (which is never the fact), then it would be better for the government, as such, to confine its jurisdiction to temporal functions. This is certainly the case when we take into account the diversities of faith which spring from the exercise of individual judgment. Let kings and lawmakers have a conscience toward God for *themselves*, since this is their right and their duty; but let them not attempt to have a conscience toward God for the people. The moment they extend their authority into the domain of another's conscience they transcend the limits of their own rights, and become usurpers against the rights of others.

A BLIGHTED LIFE.

To the Editor of The Independent:

Your article in The Independent of the 26th May, entitled "The Agony of a Life Mistake," is the most startling I have ever read in the columns of that paper. Startling both to those who know and to those who do not know the truth of what you allege. There are, no doubt, many clergymen who have read it with eyes full of tears, because it describes their condition, which they thought only God and themselves knew; and, while it offers no *help* to them in their distress, it tenders a noble sympathy. A convict in prison, conscious of his innocence, is hardly in so pitiable circumstances as a minister who has outgrown his creed, and is yet expected to preach it with as much zeal as ever; and who has come to regard as useless and tasteless ceremonies which his congregation deem it all-important to observe. The following, I think, is the usual history of such cases as you describe. It is the history of one case, I know.

Impelled by the enthusiasm of a revival of religion, a young man leaves the profession of law or medicine, to which he had devoted his life, and enters a theological seminary. There he is pushed through a three-years' course of study—not of *theology*, which is the science of God, but merely to fit him for the work of saving souls; for the fields are white for the sickle, and the Lord needs laborers to gather the harvest. His constant association all this time is with orthodox men, and his studies are all one-sided. The library of the seminary has volumes on polemic theology, but not one of the original works of the *heretics* whose opinions they profess to refute. His mind is in a state of perfect receptivity. As a nest of young robins open their mouths wide and take down without scruple whatever their parents bring them, whether angle-worm or caterpillar, so a class of theological students, with unbounded confidence in their professors, receive from them and their text-books anything that is labeled "orthodox"; for the only becoming word on their lips is *Credo*, and the attribute of infallibility is not ascribed exclusively to the Pope of Rome.

After leaving the cloister of the seminary, where only one kind of atmosphere circulates, and that of the warmest and murkiest kind, the young man is ordained and settled as a minister of the Gospel. Now he begins, for the first time in his religious life, to mix with the *world*, and to meet the chilling breezes from the Northeast and the Northwest, as well as the soft zephyrs of the seminary. He becomes personally acquainted with "heretics" and "infidels"; and, instead of seeing horns and hoofs on them, as he expected to be the case from the representations of his instructors, finds them to be intelligent and religious men. Profiting by this experience, he begins to read, as well as to see, on the other side of the question. After awhile, suspecting that he has been hoodwinked, he gets works of criticism, and after a year's secret reading while other people are sleeping becomes convinced that his theology like a bottomless tub, will not hold water. The more he examines the more he loses confidence in the creed and corresponding customs of the church.

Now, what is he to do? Respect his convictions; announce to his people his change of opinions; get the heresy-hunters, with their keen scent, like sleuth-hounds, on his track; lose caste with the brethren, and become as a heathen man and a publican to all his evangelical friends, and he has none other? He has a wife and five children dependent for bread on his pittance of a salary; and these constitute six weighty reasons why he should suppress what he now believes to be the truth, and go on in the old way. He don't dare to reveal the secret of his unbelief to the wife of his bosom; for she might not sympathize with him, and would cry herself to death. Urged on, however, by his love of truth, he pursues his inquiries; for, Mr. Editor, a man who has brains enough to be a Congregational or Presbyterian preacher, when he once gets upon the track of investigation, cannot switch off at will, but must go on to the terminus of the road. Before he gets half way, however, the creed and the ceremonies become first a straight-jacket, and then, alas! as the shirt of Nessus. Oh, the humiliation of being forced by circumstances to preach what one don't believe, and to practice forms which an enlightened judgment pronounces, for him, to be mere mummery. No South Carolina slave ever groaned under such a bondage.

But I am asked, "What would you have?" Why, I would have theological professors tell the student at the start that the truth of nominal Christianity has been questioned by some of the ablest and most honest minds in the world, and that it must not be taken for granted. I would have them, as brave lovers of truth, instead of skulking cowards, put such books into his hands as Curtis's "Human Element in Divine Inspiration," Newman's "Phases of Faith," Grey's "Creed of Christendom," "Essays and Reviews," Parker's and Renan's works, urging a severe and impartial examination of them, saying that if the creed of the church cannot be defended against just criticism so much the worse for the creed, and so much the better for the student; for it is not too late *then* to be saved from "the agony of a life mistake," and to enter upon another calling.

Instead of this, however, the student pursues his course of "training," is thrust into the pulpit blindfolded, the ordination vows are imposed on him, and he is committed to preach, and does preach for twenty years, perhaps, a set of doctrines he has never examined, and therefore has never *believed*. For no man has a right to say he *believes* a system of opinions unless he examines them in the light of opposing propositions and is convinced of their truth.

Do you suppose that if a young man of ability had had at the seminary the least chance in the world to know his right hand from his left in these matters he would furnish you the material for writing such an editorial as you have? I knew of a case where a single reading of Brown's lecture on Cause and Effect was enough to alarm a theological student at an orthodox seminary, and drive him back to the bar, where he saved his conscience and self-respect and achieved both fortune and distinction.

Mr. Editor, I belong to the class of men you have described; and the object of this communication is to express in the columns of a paper where they may see it my indignation at the policy which my theological professors pursued toward me at a time when my confidence in their ability and honesty was unbounded, and when I was as plastic under their influence as clay in the hands of the potter. I feel, to the very center of my being, that they have inflicted upon my soul the deepest and most remediless injury that one man can inflict upon another in this world. They have blighted and blasted my life; and, whether they knew better or not, my loss is so great that I am not Christian enough in my spirit to forgive them. They have created in my bosom a feeling of bitterness toward them and their systems which, although not publicly and personally expressed, is as deep as the sea, and which only he can understand and excuse who also has had the last years of his life squandered, and who carries with him the humiliating conviction that he has been made a fool of by his teachers, to subserve mere ecclesiastical purposes.

As I have been a reader of The Independent from the beginning, and never before asked a favor, I hope you will gratify my feelings by publishing this communication. Zwingle.

Temperance.

THE TEMPERANCE QUESTION IN CONTINENTAL EUROPE.

BY JAMES LEONARD CORNING.

The following letter, which has been handed to me by our excellent American consul at Dresden, has suggested the subject of the present article:

Boston, Feb. 23d, 1870.

Dear Sir:—The State Board of Health of Massachusetts is by law ordered to study the influence of intoxicating drinks on the health and prosperity of our people. It desires to get information from various countries in regard to the whole subject. I would, therefore, respectfully ask you to be kind enough to tell me,

1st, What are the chief intoxicating articles used in Dresden and vicinity?

2d, What amount of crime is produced by them, and their effects on the health and prosperity of the people?

Under the last question we would like to have your opinion (if you are willing to give it) as to the relative amount of intoxication in the country where you are now residing and that seen in the United States. We would like also any official statistics of the amount of intoxication and of crime resulting therefrom.

I remain very respectfully yours,

Henry I. Bowditch, M. D.,
Chairman of the State Board of Health of Massachusetts (U. S. A.).

To O. H. Irish, Esq., *Consul at Dresden.*

As our consul is at present very much occupied with official duty, and has been kind enough to honor me with an invitation to reply to the above letter, I have concluded, on account of its public interest, to do so through the columns of The Independent, notwithstanding the attempt must necessarily be unsatisfactory. An American is rather poorly circumstanced for obtaining accurate statistics, such as the letter calls for. I have determined to make some earnest efforts in this direction; but for the present our inferences must be drawn for the most part from general observation.

The impression which the greater part of the people in America have concerning the prevalence of intoxication is entirely of this character. A few officials of benevolent societies hold the statistics; and, whether these are printed or preached, the masses either do not read or soon forget them. Let any man of ordinary common sense reside for a year or two in an American and a European city, and he can form a tolerably reliable opinion of the amount of drunkenness in each without the help of figures. For example, in the course of a month how many intoxicated people did you meet? How many cases of intoxication did you observe in the reports of the police court? About how much pauperism has come under your eye, in one way and another, which might be fairly attributed to intoxicating drink?

Making a comparison with some such lights, a very large number of very intelligent people who have resided in both countries have not hesitated to publish their opinion that America will far outstrip Continental Europe in drunkenness and its attendant evils. Using the term "drunkenness" in its ordinary sense, I should entirely agree to this verdict. We in America understand drunkenness to be a physical and psychological phenomenon which usually announces itself with blind staggers, broken skulls, delirium tremens, and other things kindred to these. Comparing America with Europe, I should say: If we could supplant the whisky-cask with the beer-barrel, and the brandy-bottle with the bottle of light wine, we should soon see an appreciable diminution of the more pronounced and terrible results of intoxicating drink. Now, this is not to say that Rhine wines and beer-barrels are necessarily millennial institutions; but only that it is very easy to find things which are more objectionable.

So far as I know, total abstinence societies are unknown in the wine-growing countries of Europe. If there are any of these, they are so insignificant in numbers as never to have been heard of. Consider how these useful agencies originated in America, and it is fair to infer that in like circumstances they would long ago have originated in Europe. If great popular torrents of misery and crime could be traced directly to vineyards and breweries, do you think that Continental Europe would have gone on to this late day without total abstinence societies, and eloquent apostles of the principle who had learned to love it by their own personal redemption?

So then we may fairly infer that, whatever may be the bad results of wine and beer in Europe, they are not of such a startling character as those horrible developments which in our country have aroused the public conscience to such emphatic protestation.

In Continental Europe distilled liquors are comparatively little used, because malt liquors and the light wines are relatively cheap and abundant, and because these latter afford whatever stimulus the greater part of human nature, physical and mental, calls for. Whether it will be so in the millennium I cannot say; but at present human nature (the temperance people for the most part included) insists upon having stimulant to supplement nutriment. If the German can show the total-abstinence Yankee that his glass of Rhine wine does not stimulate his brain any more abnormally in degree or kind than the Yankee's cup of tea or coffee, or perchance his quid of tobacco, then I do not see but the Yankee must apply his teetotalism to another class of people—for example, those drinkers of bottled hell-fire who reel into American gutters, and beat their wives and children with clubs, and populate lunatic asylums and penitentiaries. The fact is, I always liked Dr. Trall and his school for their straightforward consistency. They are the champions of the anti-stimulant doctrine (however hopeless is their task); for they will not touch tea or coffee, or even a slice of porterhouse steak, which latter is stimulating besides being nutritious.

But I shall, if I do not use care, wander from the main intent of this letter.

Travelers in Europe almost universally bear testimony to the unwholesomeness of the drinking water. There is hardly a city which has any such provision for supplying the people with pure water as we find in scores of our American cities. The wealthiest people in Dresden have their water carried to them daily in pails and pitchers; and hot baths are carried from house to house in wagons, at about a dollar apiece. I should add that, if you are able to go to a public bathing establishment, you can be well accommodated at moderate cost; but if you are sick, and must bathe at home or die, you must take a world of trouble and pay much money besides.

As regards drinking water, people here have got into the habit of using it very sparingly, on the presumption that pretty much all of it is bad. To a person in delicate health it becomes often hereabouts a perplexing question whether he shall rake down his mucous membrane with water impregnated with lime, saltpeter, or some other earthy substance, or engorge his liver with beer. I never knew till I came to Europe what an inconvenience it is to be a bibulous animal; but at last I have found a temporary relief by buying distilled water, both for drinking and cooking, at six cents a gallon—a trifle cheaper than beer, and, to my thinking, a great deal more wholesome.

Although there is a great deal of wine drunk here, yet it cannot be called relatively a popular drink. Abundant as is the supply, yet it is too costly for the masses, and hence large quantities of it are exported. Beer is the grand beverage, and I dare not undertake to figure up the number of gallons that daily go down the throats of these valiant Teutons. That this beer drinking is carried to enormous excess, and with very deleterious results to the public health, and indirectly to the public morals, I do not doubt.

Physiologically, the Germans may be called *soggy*—not waterlogged, but beerlogged, if the expression may be coined. I am told, on good authority, that the poppy is largely cultivated in the Southern part of Germany, and that it is considerably used in the manufacture of beer. The *beer-drunk* is comparatively an innocent affair. The man at first becomes immensely good-natured, rarely fails to get home without the help of a policeman, doesn't tear around and smash things, but goes to bed and sleeps audibly till morning.

I could say something in favor of German beer-saloons and beer-gardens; but I must say likewise that they have moral tendencies which are not good. Chiefly they are inimical to domestic life. They successfully invite the men away from the society of their wives and children, and they do make fearful havoc of the sanctities of home-life in multitudes of instances.

I must not conclude this letter without an allusion to an enemy of public health hereabouts which is not specially alluded to in the communication of the Massachusetts Board of Health. In my opinion, not wine or beer, but tobacco, is the great enemy of the German people—the men I mean, for smoking is not one of women's rights in these parts. There is almost no chewing of tobacco done in Germany; but of smoking and snuffing how shall I tell the quantity—smoking especially? It would be nearly truthful to pronounce it a universal practice among the men. The philosopher cannot wield his brain nor the woodsawyer his muscle without calling in the aid of this dangerous narcotic. I believe the cheapest brands of tobacco are most abundant in *nicotin*, and the Germans for the most part smoke the meanest tobacco that ever the Lord let grow. This is a land of poor people; but I have not found any man yet who was too poor to smoke. Kings and aristocrats are not the forces that hold the masses down in this country. There is enough money wasted in foolish indulgence of appetite every year to drive the skeleton of penury out of every cottage and garret. A people cannot rise, nor do they deserve to, till they learn the two kindred sciences of thrift and self-government.

Dresden, May, 1870.

The Sunday School.

We see that the United Brethren propose to raise money through their Sunday-schools. They organize a juvenile missionary society, and charge 25 cents a year for membership. They hope to raise ten thousand dollars. This plan, objectionable as it is, is far less objectionable than that current in the schools of many other denominations. Nothing can be meaner than the system of selling children, like a pack of terriers, to worry money out of their friends and neighbors. This is educating children to beg—to silence with a vengeance. It may give them the brass of impudence; it surely does not give them the pure gold of benevolence. We entered a school in Brooklyn the other day noted for excellence in other respects; but before we had taken three steps in the door the well-dressed boys thrust their books and pencils at us, each claiming attention, like a party of clamorous boot-blacks. The school had not yet begun, and it was missionary Sunday. Missionary Sundays and missionary collections are well enough, if you will only teach the children to give their own funds, instead of rewarding them for successful begging.

....We confess that we dislike another abuse in the methods of taking Sunday school collections. We mean the ostentation that is cultivated by rewards, by class banners, by public lists that amounts. Some of the schools about New York and some about Chicago make the classes bring their collections in baskets, in mimic ships, in any ostentatious way; the more ostentatious the better. Not only does the left hand know all about the doings of the right hand, but the trumpet is loudly sounded before them. Do you think that any real solid benevolence can be cultivated in this way? These Sunday school children, if their education has any influence on them, will, when grown up, write their names down with a flourish when there is a chance for making a reputation; but they will not be of the sort to enrich the world around by a steady stream of benevolent giving.

....Having spoken above of collections in Sunday schools, we may as well "out with" our strongest feeling at once. We are utterly "down on" the whole system by which the agents of benevolent societies have learned to look on the Sunday schools as their lawful prey. They count on what can be gotten from the schools as part of their regular estimate; they organize for it; they apply the thumbscrew of ecclesiastical machinery until it is counted disloyal to doubt the beneficence of their plans. This financial machinery interferes with the true work of the school. It absorbs the enthusiasm of the scholars, it interferes seriously with the spiritual work of the school. By preventing the proper education of the children in true Christian, self-denying benevolence, it robs the treasury of the future, it cuts open the golden "goose." That word goose refers not so much to the children as to the Sunday school men who allow the interests entrusted to them to be diverted from their true use. We do not believe that any society has a right to make merchandise of human sympathy with children, destroying that which is interesting in children—their artlessness—by training them to be importunate beggars.

....The Chinese Sunday school work attracts much attention in San Francisco. Rev. George Moyar, D.D., in the last *Pacific*, says:

"At the late S. S. convention at Sacramento the interest manifested, without the slightest syllable of abatement from any quarter in this department of instruction, was quick, emphatic, eager. It would appear from reports that about twenty schools now in existence, having about a thousand scholars. Some new schools have sprung up very rapidly. That in the First church (Dr. Stone's) is of very recent date; but is now the very largest of all, numbering over two hundred and fifty, besides half as many teachers. Rev. John Francis, of the Baptist church, has entered upon this labor in connection with that denomination. At the recent S. S. anniversary in Oakland the Chinese department, numbering forty-three scholars, took their place, with decorum, side by side with the other scholars in the body of this church. It is a custom with the school to present emblems and offerings by divisions. Several of the emblems had reference to the Jubilee of the Forefathers. One of them was a rude meeting-house standing close by the school-house. When the Chinese brought their offering—one of the largest of the day—and their emblem, which was a cross, the cross of the Asiatic worshipers was leaned against the meeting-house of the sons of the Pilgrims! Four representatives of this division stood up before the thronging audience and repeated each his passage of the Bible! Afterward all of the forty-three rose and sang together 'Happy Land.' Two of them then sang the same in Chinese. The occasion had the happiest effect on the Chinese scholars and the congregation. It may be considered an era of advance; for hitherto and elsewhere the Chinese have been altogether by themselves in schools—not incorporated, as on this occasion, with the congregation."

....The statistics of the London S. S. Union show that eighty-four per cent. of the teachers in the metropolis, and seventy-six per cent. of those in country schools, are churchmembers. In the absence of statistics, we cannot be sure; but we think this a much smaller average of churchmembers than our American schools show. We think three per cent. would be a large allowance for the teachers not churchmembers in our city schools. Ten per cent. would, we think, more than cover the number in the country schools. If we may test English Sunday-school work in another way, we think we shall find it behind the American. There are reported for the past year 9,070 additions to the churches from the schools—in other words, a little more than one to every ten teachers. Considering the fact that the Union comprises the picked schools, this is not a very favorable showing. The number of scholars reported is 740,798.

....We cannot have the right sort of Sunday school work until basements are abolished. They are without excuse. They are almost always unhealthy. They are dingy and dreary, and tend to give a child an idea that religious truth is as dank and as dark as the basement in which he first studied it. The basement system is a part of the old plan that put the Sunday school on a level with the kitchen or scullery of the dwelling-house. There are churches in process of erection even now that are to have basements sunk three feet under ground. We visited a school in such a place last Sunday, and found the air damp, musty, and unwholesome. Of course, the moral effect can not be good.

....The number of Wesleyan Sunday schools in England and Scotland is 5,328, with 601,801 scholars.

Scientific.

Rev. T. Hill, LL.D., ex-president of Harvard College, in an article on "Conservation of Force," in the *Religious Magazine*, argues that it is impossible to measure mental force in terms of physical force. In physics definite amounts of heat, food, fuel, motion are mutually convertible. A pound of coal will raise just so much weight. A pound of food will, if digested, supply the waste of just so much muscular exertion. But Dr. Hill shows that the value of mental action is not at all proportionate to its amount and energy. He says:

"A ditcher or hod-carrier may use as much muscular power in three hours' labor hours as the most graceful and accomplished acrobat; and some dull student, stumbling for weeks in the vain attempt to cross the '*pons asinorum*,' will use as much brain power, measured by the amount of phosphorus assimilated from his food and eliminated again from his body, as William Rowan Hamilton used in creating the new science of Kinematics, or the new Calculus of Quaternions. Weigh the food of the Poet Laureate and that of the heavy clown, who cannot appreciate a line of his tender and delicate rhythmic feeling, and you would find one consuming as much as the other. The hero who led the romantic but triumphant Highland charge lived on soldiers' rations, and consumed no more volition-producing food during the march than one of the rank-and-file, who simply obeyed the orders emanating primarily from the wonderful intellect and controlling executive will of the great general.

"No theories, true or false, of physiology explain why the brain of one man is capable of producing exquisite and that of another execrable results."

Let Dr. Hill now further show that the complexity of the brain cannot affect the value of the nerve currents, and his argument will be complete. Those who insist that thought is but one of the transformations of force would argue that the same nerve current passing through brains of different complexity must produce different intellectual effects; just as a single battery couple might kill an ox if passed through a hundred miles of wire in a Ruhmkorff coil, but would not hurt a mouse if passed through a short, uncoiled wire. That the brain deeply affects the mind, no psychologist will deny.

....Dr. Decalsne, of Paris, has studied the effects of the sewing machine on 661 operators, and concludes that the resulting pains in the back and limbs complained of by those who use sewing machines do not differ from those in the case of any severe muscular exertion. Dr. Decalsne cannot find that diseases of the stomach, or hysterical affections, or any other kind of trouble of which the machine is accused are any more frequent among operators upon them than among other workwomen. He prefers those worked with a single pedal, and thinks that with them there is not the slightest danger, except what may be common to all cases of overwork.

....Chicago has in its "Academy of Science," Dr. E. H. Andrews president and Dr. Wm. H. Stimpson secretary, one of the liveliest local scientific societies in the country. The Boston Natural History Society and the Peabody Institute are its only rivals. We are glad to see its proceeding, in *The Arts*, an excellent scientific monthly of Chicago.

....No doubt a large number of our American fungi are edible, and would make valuable articles of food. There are 30 edible fungi in England, and Dr. Curtis tried 40 kinds in North Carolina.

....The most northerly berry-bearing plant is the ordinary cranberry, which ripens in Bushman Island, on the west shore of Greenland, in latitude 76 deg. N.

....The St. Louis journals report the death of several workmen who were working in the caisson of the main bridge now building across the Miss lasippi there. The workmen have to breathe compressed air, which proves very dangerous to those who are not of regular habits.

....Numerous cases have occurred in which persons struck by lightning have been said to show on the body a picture of a tree near which they were. Experiments with the monster induction coil of the London Polytechnic seem to prove that the supposed arborescent mark is the definition, so as to be seen, on the surface of the branching veins of the body. It is possible, as has been often asserted in cases of death by lightning, that metallic substances may be melted, and leave their traces on the body in the shape of a film of gold or silver.

....In the case of most birds the male has a much more gaudy plumage than the female. The reason is that the latter sits on the nest, and is much more exposed to the attacks of hawks, etc. She, therefore, stands in special need of concealment. Sometimes, however, it is the male that sits on the nest. In these cases he is quite plain, and the female has bright colors. When both sexes are conspicuously colored—like the kingfishers, parrots, woodpeckers, and some others—the nest is either in a dark hole or protected by a dome.

....Mr. Wallace says that there is not in Europe a single white animal or bird, except a few Arctic species, to whom the color of snow is a protection. A white rabbit would be more likely to be seen by hawks than a dark one. A white wild-cat would have less chance than any other to secure his prey. And yet in domestication the white color appears so frequently as to show that it is no more unnatural than any other. Mr. Wallace sees in this a proof of the doctrine of "Natural Selections," of which he and Darwin are independent supporters.

....Dr. Geo. F. Jenkins, of Sandusky, Ia., reports a case in which a man, evidently near death from the bite of a rattlesnake, was treated by him with a hypodermic injection of ammonia and cured.

....The *Bulletin* of the Torrey Botanical Club of New York is a little monthly sheet of 4 pages, which gives the localities of plants in this region. Everybody round New York that loves wild flowers should communicate with W. H. Leggett, 294 East Tenth street.

....The famous big trees, *Sequoia Wallingtonia*, of California, are certainly exceeded in hight, though not in circumference, by the Eucalyptus of Australia, which has been found 480 feet high. The highest California tree is 450 feet high.

Music.

At the annual meeting of the Boston Handel and Haydn Society, about two weeks ago, the president explained why the performance of Bach's St. Matthew's Passion, promised for last Passion Week and looked for with so much eagerness by amateurs and professional musicians, has been indefinitely postponed. After many weeks of rehearsal, it was found impossible to present the complete work at the appointed time in a manner to do credit to the society or justice to the music. It was then determined to perform a number of selections; but then a new difficulty arose, for a sufficient orchestra could not be obtained in Passion Week, and no other time was thought appropriate for such a work. We are assured, however, that the ambitious purpose of the society has not been abandoned, and next season we trust will witness its realization.

....Dr. Brown's company of madrigal singers went over from New York to Brooklyn last Thursday evening, in full force, and gave an admirable concert at Plymouth church in aid of the fund for furnishing the pastor's pulpit every Sunday with fresh flowers. What with the floral decorations of the church, the floral decorations of the singers, and the charming music, it was altogether as pleasant an entertainment as one could wish to see. There was no special novelty in the programme, nor was there need for any. "Now is the Month of Maying," "Down in a Flowery Vale," "Integer Vitæ," and Mendelssohn's "Hear my Prayer," were, as usual, among the favorite pieces.

....Mr. Strakosch, has gone after Nilsson, and expects to return with her about the middle of September. We believe there is some truth in the report that efforts are making in France to break her American engagement. Either party has a right to cancel the agreement on payment of a large forfeit, but the terms to be paid the fair Swede are so much higher than she can command in Europe that we presume she will hardly avail herself of this rather costly privilege. Next year Mr. Strakosch promises to bring over Adelina Patti.

....The old slow-moving choral societies of New York seem to be holding aloof from the Beethoven Festival as resolutely as they held aloof from the Boston Jubilee of last year. To that celebrated gathering went singers from nearly all the Middle and Western as well as from all the New England States, but not a single singer from this city.

....The Grand Opera House is now opened on Sunday evenings for a series of "sacred" concerts, by an orchestra under Max Maretzek, assisted by a few vocalists, good and bad. Colonel James Fisk's idea of a sacred entertainment is Strauss's waltzes in the theater and open bar in the lobby.

....The Berge Choral Union gave a concert at Association Hall, on the evening of the 7th, and produced very creditably the choruses of Beethoven's "Ruins of Athens," besides some operatic and miscellaneous selections, and a hymn of Mr. Berge's.

Missionary News.

We quote the comment of the *English Independent* on the late report of the London Missionary Society on the state of their work in Madagascar. It effectually answers an assertion in the *John Bull* that the Independents were setting up a state church in Madagascar, and persecuting the missionaries of the Propagation Society. The Independents have remonstrated against the ordination of a ritualist bishop for Madagascar by the Propagation Society; and successfully, as it seems, for 4 bishops and archbishops of the Church of England have united in the remonstrance, and Mr. Willis will stay at home. It would be curious to send a bishop to enter in the provinces so successfully occupied by the London Society, when other provinces, with 2,500,000 inhabitants, are almost unprovided for. Our English namesake says:

"The missionaries report that in the last year the number of their adherents have increased from 37,000 to 153,000. This is the natural result of the public renunciation of idolatry and acceptance of Christianity by the queen and her ministers. The mass follow the example of their rulers; but the missionaries do not represent these people as Christians. They have burnt their idols, and are asking, 'Then now are we to worship and believe?' They are 'adherents' to the mission in the very simplest etymological sense of the word; and the number of 'members' in the missionary churches has in the same period only increased from 7,000 to 10,946—a pretty good testimony to the caution which the missionaries exercise, and their unwillingness to give the name of Christian to any but those whose character and knowledge justify the title. Perhaps the most gratifying piece of information is that nearly every important town and village has its place of Christian worship, and the uniform testimony of the missionaries is that all this has been brought about without any undue influence on the part of the court. The queen and her prime ministers are very anxious that their people should cease from idolatry and become Christians; but their language never varies. 'Everywhere,' says Mr. Jukes, 'their message is the same. The same. If you want to pray, pray for that which is good; if you do not wish to pray, you are not compelled.'"

....Next after the Church Missionary Society, the Wesleyan is the largest missionary society in Great Britain. We have just received an abstract of its report for last year, and a comparison with last year's report shows the following results. By a diminution of $28,600 in the legac

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PROTESTANTISM AND ROMANISM.

Dr. Schaff gives the following antitheses:

"The principle of Protestantism is essential freedom in Christ, its aim, to bring every soul into direct relation to Christ. Romanism puts the Church first and Christ next. Protestantism reverses the order. Romanism says: Where the Church is (meaning thereby the Papal organization), there is Christ. Protestantism says: Where Christ is there is the Church. Romanism says: Where the Catholic tradition is, there is the truth and the infallible rule of faith. Protestantism says: Where the Bible is, there is the true tradition and the infallible rule of faith. Romanism says: Where good works are, there is faith and justification. Protestantism says: Where faith is, there is justification and good works. Romanism leaves Mary and the saints between Christ and the believer. Protestantism goes directly to the Saviour. Romanism proceeds from the visible church (the Papacy) to the invisible. Protestantism from the invisible to the visible. Romanism works from without, and from the general to the particular; Protestantism from within, and from the individual to the general. Protestantism is a protest against the tyranny of man on the basis of the authority of God. It proclaims the Bible to be the only infallible rule of Christian faith and practice; and teaches justification by grace alone, as appropriated by a living faith. It holds up Christ as all in all, whose Word is all-sufficient to teach, whose grace is all-sufficient to save. Its mission is to realize the universal priesthood and kingship of all believers by bringing them as living stones into direct union and fellowship with Christ.

"According to Protestantism, union with Christ is the only true basis of the communion of saints; while Romanism makes the church union the basis of union with Christ. We say, The nearer we approach to Christ the nearer we approach to each other. The unity we seek is a free unity, that includes every variety of types and forms of piety in the fullest development; not a compulsory uniformity, that restrains or destroys individual freedom."

Ministerial Register.

ORDINATIONS AND INSTALLATIONS

Adams, F. W., Cong., inst., May 26th, at Plymouth church, Lathrop, Mo.

Bogardus, F. M., Reformed (Dutch), inst., June 15th, at Waterloo, N. Y.

Duffield, Samuel W., Presb., of Philadelphia, inst., May 31st, in Claremont, N. J.

Dickinson, William E., Cong., of Canton, Mass., inst., June 2d, at Walpole, N. H.

Demeritt, John P., Cong., ord., May 31st, at Albany, Vt.

Davis, W. P., Reformed (Dutch), inst., May 17th, at Rotterdam, N. Y.

Ladd, George T., Cong., ord., May 26th, at Edinburg, O.

Marker, William A., Presb., ord. as an evangelist, New York, June 5th.

McWilliam, Alexander, Reformed (Dutch), inst., June 14th, at East Millstone, N. J.

Mills, George, Reformed (Dutch), inst., May 24th, at Castleton, N. Y.

Pelton, George A., Cong., inst., May 19th, at Canton, N. Y.

Porter, J. F., Unit., inst., June 8th, at Peterborough, N. H.

Putnam, J. W., Bapt., ord., June 2d, at Union, N. Y.

Rose, Henry T., Cong., ord., May 30th, at Lombard, Ill.

Scarover, W., Luth., inst., April 30th, at Lewisburg, O.

Skeele, J. P., Cong., inst., May 4th, at Hatfield, Mass.

Stimson, Henry A., Cong., of Andover Seminary, ord., May 25th, in Plymouth church, Minneapolis, Minn.

True, B. O., Bapt., of Rochester Seminary, ord., May 31st, at Baldwinsville, N. Y.

Todd, John, United Presb., inst., May 7th, in Springfield, Mo.

CALLS.

Burnell, J. C., Cong., of Unionville, O., to Huntsburg, O.

Beach, H. H., Bapt., of Janesville, Wis., to Milwaukee, Wis.

Campbell, James P., Reformed (Dutch), to Chatham, N. Y.

Coleman, George W., Cong., of Acton, Mass., to New Haven, Ct.

Clark, J. W. B., Bapt., of Portsmouth, O., to Salisbury, Ia.

Deane, Silas F., Baptist., of Salisbury, Ia., to Mount Holly, Vt.

Dunning, Albert L., Cong., of Andover Seminary, to Marshall, Mich.

Emerson, O. T., Bapt., of Borda, Ill., to Orion, Ill.

Fulton, William, United Presb., of Indiana, to South church, Allegheny, Pa.

Fish, E. S., Bapt., to China, Me.

Farrington, William G., Epis., to Barnabas church, Newark, N. J.

Frink, Benson M., Cong., of Portland, to First church, Saco, Me.

Grant, Joel, Cong., of Bristol, Ill., to Cambridge, Ill.

Giddings, William, Cong., to Whitehall, Mich.

Hooker, E. P., Cong., of Medford, Mass., to Middlebury, Vt.

Hurd, J. C., D. D., Bapt., of Medford, Mass., to Brantford, Ont.

Kittredge, Mr., Presb., of New York, to Third church, Chicago.

Lawrence, B. F., Bapt., of Dexter, Me., to Brunswick, Me.

Lyman, S., Cong., of Lenox, Mass., to Milford, N. H.

Marc, J. M., Bapt., of Cape Neddick, Me., to Rehoboth, Mass.

Messer, Alvan, Bapt., of Enfield, Me., to Lee, Me.

Miller, Jacob, Epis., of Calvary church, to Church of the Evangelists, Philadelphia.

Moore, E. J., Cong., of Charlton City, Mass., to Edgartown, Mass.

Peterson, W. S., Cong., of Dayton, O., to Findlay, O.

Pollard, George, Cong., late missionary to Turkey, to Cooper, Mich.

Royce, L. R., Cong., of Ohio, to Elkhorn, Wis.

Root, Edward W., Cong., of Western Reserve, to Batavia, N. Y.

Richardson, C. C., Univ., to Franklin, New York.

Schnur, J. P., Luth., to Tivoli, Ill.

Sheridan, D., Cath., of Valley Falls, R. I., to Collinsville, Ct.

Spaulding, William A., Cong., to Second church, Newcastle, Me.

Strong, J. H., Cong., to Soquel, Cal.

Sturtevant, J. M., Jr., Cong., to Owatonna, Ill.

Safford, Oscar F., Univ., of Charleston, Mass., to Chicago.

Storrs, Leonard Kip, Epis., to Church of the Holy Communion, Orange, N. J.

Sweetzer, A. H., Univ., of Fort Atkinson, Wis., to Pontana, Ia.

Trabest, G. H., Luth., of Philadelphia Seminary, to Ephrata, Pa.

RESIGNATIONS.

Armsby, L., Cong., of Candia, N. H.

Allen, C. W., Cong., of East Jaffrey, N. H.

Baker, J. H. W., Cong., of North Woodstock, Ct.

Callender, S. N., Reformed (German), of Greencastle, Pa.

Crechore, J., Univ., of Fitchburg, Mass.

Herrick, H. N., Freewill Bapt., of Minneapolis, Minn. Ill health.

Holliday, H. M., Cong., of Tolland, Ct. Want of support.

Hamlen, John, Meth., of Orange, N. J. Ill health.

Kershner, L. M., Reformed (German), of Bloom, O.

Lyford, E. T., Bapt., of Rowley, Mass. Ill health.

Northrup, B. F., of Griswold, Ct. Ill health.

Perrine, Dr., Cong., of New Britain, Ct.

Potter, G. B., Bapt., of Ashland, N. Y. Ill health.

Root, Edward W., Cong., of Westerley, R. I.

Symes, C. C., Meth., of Monticello, Ill. Ill health.

Strong, R. G., Reformed (Dutch), of Baltimore, N. Y.

Westover, A., Reformed (Dutch), of Hudson, New York.

Wright, E. M., Cong., of Terryville, Ct. Ill health.

DEATHS.

Brown, W. N., Meth., of Upper Iowa.

Bowdish, L., Meth., of Bainbridge, N. Y., May 23d.

Bedell, A., Bapt., 73, of Lancaster, N. H., May 17th.

Copeland, W. R., of Berlin, O., May 19th.

Elliott, James, Meth., of Doylestown, O., June 24.

Havens, George E., Wesleyan, of Newburgh, N. Y.

Hiller, O. P., New Church, of London, England, May 11th.

Pierce, R., Cong., of Coolburgh, O.

Reed, David, Unit., 80, editor of the *Gospel Tidings*, Boston, June 6th.

Sleeper, W. T., superintendent of schools, Aroostook, Me.

Skene, William, Epis., 38, of Mechanicville, N. Y., May 26th.

Van Kleek, R. D., Reformed (Dutch), 65, of Jersey City, N. J., May 27th.

Waterbury, J. W., Meth., of Upper Iowa.

MISCELLANEOUS.

Bell, J. E., Bapt., of New London, Ct., joined the Episcopal Church.

Clark, Alexander, Meth., of Pittsburgh, elected editor of the *Methodist Protestant*, Baltimore.

Harmon, Henry M., D. D., Luth., of Baltimore, is elected a professor in Methodist college at Carlisle, Pa.

Mulgrave, the Earl of, is about to take orders in the Church of England.

Morgan, D. W., Bapt., of Gardner, Mass., has been appointed Sunday school missionary for the state.

Ohlinger, F., Meth., of Pittsburgh, has offered himself as a missionary to Cheyenne, in China, and is accepted.

Pierce, Rev., of the African Methodist Episcopal church, has resigned the first German Methodist missionary charge in Chicago to become a missionary to the heathen.

Prentiss, George L., Presb., of New York, is elected to a professorship in Chicago Theological Seminary.

Samson, Dr., Baptist, has resigned the presidency of Columbian College, Washington City.

True, C. K., Dr., Meth., is engaged in financial agent of the Wesleyan University, Ct.

Williams, W. R., D. D., Bapt., of New York, is engaged upon a history of the Baptists.

Wilson, J. R., Southern Presb., of Augusta, Ga., was elected professor of pastoral theology in the seminary at Dumbia, S. C.

Our Young Folks.

A BIRD'S FATE.

BY MARGARET BOURNE.

Tor children have heard of the death of Cock Robin,
And how at his grave all the birds fell to sobbin';
Row they buried him gently, as well as they could,
Beneath the fresh grass in a beautiful wood.
But I have to tell of a much sadder thing
Which befell a young bird who had broken his wing.
He dropped from the nest in attempting to fly;
And a cruel old cat, who chanced to be by
And saw his sad fate, flew at him, of course,
As quick as a wink, with a growl low and hoarse.
Which seemed to say plainly as ever was heard,
"I'll make a nice supper off you, my fine bird."
But good doggie Frisk, who hated all cats
As much as he did the troublesome rats,
Heard Pussy's low growl, and came running to see
What upon earth the trouble could be.
Frisk never ate birds, and could not allow
Puss to do such a thing without a bow-wow,
Which meant, "No you shan't, you cruel old cat;
For a brave little fellow, and will not have that."
So he flew at Pussy, and she up a tree
Ran frightened and quiv'ring with terror, while he
Stood below and barked at her; for dogs, as you know,
Cannot climb the high places where pussy-cats go.
Little Tom in the house heard the noise of the riot,
And thought he would go and tell Frisk to be quiet;
For Mamma had the headache, and could not be teased,
So Frisk must not make all the racket he pleased.
Tom ran to the garden, whence the noise he had heard,
And saw on the ground the poor little bird.
The feathers were rumpled, and on its poor side
Was a gash deep and long, where Pussy had tried
To reach the fresh blood so good to her taste;
But had not succeeded, because of her haste
To escape from Frisk's anger. Tom lifted the bird
In his fat little hand, but spoke not a word.
The tears filled his eyes and rolled down his plump cheek,
While the sobs choked him so he hardly could speak
To say "good dog" to Frisk, who stood wagging his tail,
Quite sure that warm praises his exploit would hail.
Tom ran with the birdie to dear Mamma's side;
But e'er he could reach her the little thing died.
Mamma's fond caresses soothed Tommy's great grief
For in her dear arms there was always relief.
She found a white box, quite narrow and deep,
Which they filled with white cotton, so birdie could sleep
In comfort and peace. Then a blue ribbon she tied
Round the poor little neck, the torn feathers to hide.
Green leaves they laid over him, fresh from a tree,
Which was all very nice for a birdie, you see.
They went to the garden; among the sweet flowers
Dug a grave the right size, where the sunshine and showers
Could fall all the summer. They put birdie there,
And covered him up with their tenderest care.
Three bright, sunny days he has lain there at rest,
With the sweet-scented flowers blooming over his breast.

A TALK ABOUT PEARLS.

BY OLIVE RAYMOND.

"It is indeed very beautiful," Mrs. Martin remarked of the large cluster pearl pin, which had just been presented her by her husband, on the occasion of her birthday. "I think I never saw finer ones than these. The large one in the center is particularly pure. See," she continued, as she held it up to the light, how translucent, silky, and lustrous it is! And iridescent too!" turning it so as show the different hues it reflected.

"I never knew that pearls varied so much in the qualities you have mentioned until I went with Mr. Martin to purchase his pin," Aunt May remarked. "The clerk showed us some that were opaque and dull, and others that were smoky. I could not admire them after seeing these."

"I have observed a great difference in their quality," said Mrs. Martin. "They are wonderful as well as beautiful and costly gems," she continued. "Think of their coming from the bottom of the ocean!"

"Way, mother, do they?" asked Lizzie, with surprise. "Do please tell us about it."

"Yes," her mother replied, "they are made in curious little workshops under the seas. I cannot describe to you the process of making them; because there is positively no admittance to the shops or factories in which they are made, except to the artisans themselves. There are no windows in these shops. The work is done secretly and in the dark; the doors are opened only to take in food and the raw material out of which pearl is manufactured."

"Oh, mother," said George, laughing at his sister's puzzled look, "you mean that oysters make pearls."

"Then nacre and pearl are the same, I supposed they were different," said her sister.

"The only difference is in the manner in which they are deposited," Mrs. Martin replied. "Pearls are very small at first, but grow by annual deposits of nacre. When cut open, they show concentric layers, like the skins of an onion. There is generally in the center of a pearl a grain of sand, the egg of a fish, or some other foreign substance, which the oyster has enveloped with nacre. Those who have charge of pearl fisheries often obtain these lovely gems by opening the shell and inserting round grains of sand or metal in a part of the oyster called the mantle, which extends to the edge of the shell, thus wounding the animal and forcing it to deposit the nacre it makes upon it. They sometimes string together several grains, and thus obtain chaplets of pearls. It is said that little figures cut in tin have been placed in the mantle, and afterward found covered with pearl."

"That is a new way of sending orders to a manufactory," said George.

"If it didn't hurt the oyster, I'd like to put in a little tin doll," said Lizzie, "and then have it come out a pearl baby. Oh, wouldn't it be lovely!"

"And have it set as a pin, I suppose," said George, laughing at Lizzie's queer fancy.

"A funny pin that would make, I think," said Lizzie, laughing too at the idea. "But I think it is a shame to hurt the poor oyster just to get him to make pretty things for us."

"Men are not apt to think much about the comfort of dumb creatures when they can derive wealth from their sufferings," said Mrs. Martin.

"How is the pearl oyster different from the oyster we get here, mother?" asked George.

"The form and color of the shell are different," she replied—"that of the pearl oyster being nearly round, and green on the outside; while ours is long and narrow, and of a grayish color. Then the nacre of the pearl oyster is of a finer quality than that of the other."

"Is it nacre that is so white and smooth on the inside of our oyster?" George asked.

"It is," replied Mrs. Martin, "and pearls are occasionally found in them. I know a poor little boy who found in one a pearl, which he sold for one hundred dollars."

"That was a lucky find for him, I think," said George.

"It proved so; for it brought many comforts to his poor sick mother and to himself," said Mrs. Martin.

"I wish we had pearl oysters here," said Lizzie. "Where are they found, mother?" she asked.

"The most important pearl fisheries are in the Bay of Bengal and Ceylon; also in other parts of the Indian Ocean," her mother replied. "But they are found in several different latitudes—in the Persian Gulf, on the coast of Arabia, and in Japan, and on the California coast and in other parts of American seas, also in the South Sea Islands. Sometimes they are worked for the benefit of the governments to which they belong, and are a source of great revenue to them. And sometimes they are rented or let out to private individuals for a large amount of money. In other places they are not controlled by government."

"How do they get them, mother?" asked George. "Do they dredge for them, as they do for our oysters?"

"No," Mrs. Martin replied; "they are obtained by divers. Diving for pearls is a dangerous and extremely severe kind of labor. The method of pearl-fishing varies in different places. On the coast of Ceylon it is after this manner: During February or March a day is fixed for the commencement of the work. Boats come from all parts of the coast to take part in it. Sometimes two hundred or more. At daybreak, at the firing of a signal-gun, the boats advance to the ground, forming a line at a suitable distance apart, and cast anchor in water forty or fifty feet deep. Not many divers can go lower than that, although a few can dive to the depth of seventy feet. Each boat carries twenty men and a negro. Ten of these are rowers. The other ten are divided into groups of five each, so that while some are diving others may be resting. Few divers can remain under water more than thirty seconds."

"Only half a minute!" said George. "I should not think they could get many shells in that time."

"They are obliged to move very rapidly," said Mrs. Martin, "and everything is done to expedite the work. With the oars and planks, a staging is made to extend over each side of the boat. From this is suspended a heavy iron weight, called the diving-stone. On the end of the rope to which this is attached a stirrup is arranged, into which the diver places his right foot. With his left foot he holds the net in which he is to put the oysters he gathers. Then, seizing the rope (which is also arranged as a signal-cord) with his right hand, he presses his nostrils with his left, and in an upright position is let down quickly by the help of the stone. As soon as he reaches the bottom, he draws his foot from the stirrup, and, throwing himself upon his face, proceeds to gather all the shells within his reach and put them in his net. While he is doing this, the stone is drawn up to the boat. When he wishes to come up, he pulls the signal-cord, and is quickly drawn out of the water. He rests while others go down; then again takes his turn, going down several times in one day. It frequently happens upon coming up that blood issues from his nose, ears, and mouth.

"I should think it would be dangerous, mother," said Lizzie. "I would not like to go down under the water, for fear the big fishes would eat me up."

"It is very dangerous," said Mrs. Martin; "because the diver cannot breathe, of course, under water. He has to keep his mouth tightly closed, so that no water can get in it. And sharks watch for the poor fellows, and do frequently devour them."

"Oh, dear! how dreadful that is!" said Lizzie. "I don't want to wear pearls, I am sure, if the poor divers have to suffer that way to get them for me."

"How long do they fish at one time?" asked George.

"Only from daybreak until noon of each day; although the work is continued for a month or more each year. The proprietors, or government officials, having charge of the work, remain on the shore to receive the cargoes. They dispose of them before night, lest the men might steal or conceal a portion of the precious freight."

"Then how do they get the pearls and nacre?" asked George.

"The shells are left in piles until the oysters become decomposed. They are then thrown into vessels of sea-water, where they are opened and washed. Then the dealers receive them. They separate the nacre from the shell, and secure the pearls from its mantle. The nacre is put up in cases and casks, and sent to all parts of the world, to be used in many of the ornamental arts."

"The pearls are not all of the same size, I suppose," said Lizzie.

"No," replied her mother. "In order to assort them, they are passed through sieves of different degrees of coarseness."

"That is the way they screen coal," said George.

"Something like it," said Mrs. Martin. "The finest pass through the smallest holes, the next size through the next larger, and so on, until all of each size are placed by themselves. The smaller are then strung upon white or blue threads and tied with ribbon bows, when they are ready for the market. The very smallest are called seed pearls, and are sold by weight."

"Miss Gray wears a string of seed pearls on her black hair," said Lizzie. "They look so pretty!"

"The Romans were extremely fond of pearls," continued Mrs. Martin. "Eastern nations have always considered the possession of them an evidence of grandeur and power. They poetically call small pearls 'solidified drops of dew.' Indeed, the pearl is a general favorite, on account of its purity and rich luster.

"I saw a magnificent exhibition of pearls at the great Paris Exposition, in 1855. There were, I remember, four hundred and eight, belonging to the emperor, each of which was perfect in form and quality and weighed over nine pennyweights. Queen Victoria also exhibited a very fine collection on that occasion. Some pearls have become celebrated on account of their size and beauty. Philip II, King of Spain, was presented with one found in Panama. It was shaped like a pear and was about as large as a pigeon's egg. Its value was estimated at twenty thousand dollars."

"I never knew that a pearl could cost so much," said Lizzie.

"Such large ones are very rare," Mrs. Martin replied. "That circumstance greatly increases their value. In a museum in Moscow there is now a pearl, called the 'Pilgrim,' which weighs nearly twenty-four carats. It is round and transparent."

"I have read that the shahs of Persia possess a string of pearls each one of which is as large as a hazel nut. They must be immensely valuable," Aunt Mary remarked.

"And I have read," said George, "that Clopatra, Queen of Egypt, once dissolved a pearl in vinegar, and drank it. The book said it was worth three hundred thousand dollars."

"What a wicked woman," said Lizzie, "to waste all that money, when she might have done so much good with it!"

"I have often heard the same story," said Mrs. Martin; "but I doubt it. I think there is no proof that she did so. It is said too that she had another of equal value; and that it was cut into two parts, to ornament the ears of a statue—the Capitoline Venus.

"Frequent mention is made of pearls in the Bible," continued Mrs. Martin. "The value of wisdom is described as above that of pearls. Our Saviour compared the Kingdom of Heaven to a pearl of great price, which when a merchant found he sold all that he had and bought it. And St. John describes the Heavenly Jerusalem, which he saw in vision, as having twelve gates of pearl. 'Every several gate was of one pearl.' By which you see that pearls symbolize that which is loveliest, most valuable, and most to be desired."

Pebbles.

"PUNCH" ever so long ago said that
Early to bed and early to rise
Is the way to be stupid and have red eyes.

A late writer observes that "He who would thrive must rise at five." So says the proverb, though there is more rhyme than reason in it. For, if

He who would thrive must rise at five,
it must follow naturally
He who'd thrive more must rise at four;
and it will insure as a consequence that
He who'd still more thriving be
Must leave his bed at turn of three;
And he who this latter would outdo
Will rouse him at the stroke of two.

And, by way of climax to it all, it should be held good that

He who'd never be outdone
Must ever rise as soon as one.

But the best illustration would be,

He who'd flourish best of all
Should never go to bed at all.

....A pretty thing overheard at the Academy. Old Lord Blankington, who is as shortsighted as he is gallant, passed pretty Mrs. Rippe in the crowd in his usual unconscious manner. Not to be denied, the lady gave chase, and, having hunted him down, exclaimed reproachfully: "Lord Blankington, you passed me without even looking at me. I took." "If I had looked, madam," answered the old beau, "I could not have passed."

....There is said to be an English duke, now living, who wrote the following letter, when marquis, to a friend with whom he had agreed to inspect some carriages in Long Acre: "It will not be necessary to meet me to-morrow to go to Long Acre to look for a carriage. From a remark made by the duke," (his father), "to-day, I fancy I am going to be married."

....A Parisian lady called on her milliner the other day to "take up" the character of a servant. The morality of the latter was beyond questioning. "But is she honest?" asked the lady. "I am not so certain about that," replied the milliner. "I have sent her to you with my bill a dozen times, and she has never yet given me the money."

....The Cleveland *Leader* says: "It is said that there are monks in Iowa who have taken a vow never to speak aloud, and that some of them have kept it for twenty years. We wish that this order of monks could be scattered over the country; they would make such excellent material for congressmen and members of state legislatures!"

....An advertisement was sent to the Cleveland *Herald* office, on Sunday night, in which occurred the words: "The Christian's Dream; No Cross, No Crown." The blundering compositor made it read: "The Christian's Dream; No Cows, No Cream!"

....Three-year old, energetically, to a fly on the wall: "Soo, fy, don't bozzer me." Mother.—"Dear, dear, where did you learn that?" Three-year old (singing).—"Dat what my muzzer said."

NEW PREMIUM!

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OF THE
United States Watch Company
FOR NEW SUBSCRIBERS TO THE INDEPENDENT

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For 100 new subscribers and $250 cash we will give a No. 58 Watch, named "S. M. Beard," Marion, N. J., in heavy 18 karat gold hunting case. Cash price $200.

For 45 new subscribers and $110 cash we will give a No. 38 Watch, named "R. F. Pratt," Marion, N. J., in heavy 18 karat gold hunting case, ladies' size. Cash price $85.

For 60 new subscribers and $150 cash we will give a No. 39 Watch, named "Chas. G. Knapp," in heavy 18 karat gold hunting case, stem winder. Cash price $125.

For 70 new subscribers and $175 cash we will give a No. 40 Watch, named "Edwin Rollo," Marion, N. J., in heavy 18 karat gold hunting case. Cash price $150.

For 30 new subscribers and $75 cash we will give a No. 40 Watch, named "Edwin Rollo," Marion, N. J., in heavy sterling silver hunting case, gold joints. Cash price $65.

For 50 new subscribers and $125 cash we will give a No. 60 Watch, named "John W. Lewis," Marion, N. J., in extra heavy sterling silver hunting case, gold joints. Cash price $100.

For 40 new subscribers and $100 cash we will give a No. 37 Watch, named "George Channing," Marion, N. J., in heavy sterling silver hunting case, gold joints, stem-winder. Cash price $80.

NEW PREMIUM!

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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
PUBLISHER AND PROPRIETOR.

New York, June 16th, 1870.

THE GENERAL SORROW.

It makes our hand quiver to write the obituary of Charles Dickens. Death jarred two nations when it struck this man. What reader did not claim this author for a friend? Which of his critics was not also his lover? Both in England and America there are multitudes of men, women, and children who, as long as they live, will remember exactly where they were, what they were doing, and what hour of the clock it was, when they heard the sudden announcement that Charles Dickens was no more. The telegraph that carried the news of his fatal illness flew in one sad moment round the whole earth, to spread a shadow on all English-speaking lands. The first answering voice of the American press acknowledged that the mournful message was the saddest which the Atlantic Cable had ever conducted to our coasts. Almost everybody whom we have met since Friday morning has seemed bearing in his hands a chaplet for the dead man's bier. No other author ever came so near as Dickens to the hearts of the million, and his death has been like the opening of a grave at their very feet. A hundred pens, in writing their first notice of the event, spontaneously said (and more truly than Dr. Johnson said of the death of Garrick) that it "eclipsed the gayety of nations." There have been many greater men in literature than Dickens; but none who were ever so universally loved and mourned. To be loved in life, and mourned in death! What better fortune can the earth afford to any one who lives or dies? This is the most successful of all success. Charles Dickens achieved it.

What manner of man, therefore, must he have been? Of what fiber was his genius made? He was the John Bunyan of the secular world. He was the unpriestly preacher to the wayside multitude —rebuking them for their follies, vices, and deceits. His novels are little gospels of charity and good-will to all mankind. And great was his reward. "The common people heard him gladly." To win the world's ear is a nobler victory than to win a nation's throne. He was a British subject whose empire was wider than a British sovereign's. He knocked at the common heart of the Anglo-Saxon race, opened it like a gate, entered in, took possession, and will not go hence even to his burial, but will there remain affectionately enshrined for years to come.

We have no disposition to say of him a single fulsome word. Above all, let us refrain from mocking the majesty of his unburied clay by the vain flattery of calling his lately busy brain the intellectual peer of Shakespeare's. It would have shocked the unassuming modesty of Dickens to hear himself compared to Shakespeare. The characters of Dickens fall as far below the majesty of Shakespeare's as the pictures of Edward Frère fall below the dignity of Raphael's. The poet of Avon was the prince of men,

"And hath not left his peer."

In all his heroes and hero ines there is an epic nobility of action, a primeval stateliness of demeanor, an Arthurian princeliness of soul, which rank Shakespeare with Homer. It shocks one's critical sense to see the author of "The Tempest" weighed in the same scale with the author of "Bleak House." The genius of Dickens was not kingly; he was a king's jester. Pre-eminently he is the light comedian of our literat ure. Nor was he a creator so much as a delineator. Does a portrait-painter invent the faces which he paints? No more did Dickens invent the characters which he drew. This is not said to his disparagement, for it is only saying that he copied from life. But his pencil took wild freaks, till its liberty became license. If he found a character, he made a caricature of it. If he discovered a situation, he made a travesty of it. Deficient in plot, loose in style, frivolous in details, Carlyleish in expression—all these criticisms may be justly urged against certain parts of his many books. But who cares to pick these flaws in Dickens at any time, and least of all at the near hour of his funeral?

Nor do we emphasize the fact that, though he lived in an age stirred by many problems in statesmanship, he never exhibited the qualities which prove Shakespeare to have been a statesman. He was not a daring thinker. His mind was not cast in a heroic mould. He was never quickened by that fine instinct for popular liberty which, in a land of kingcraft, ought to have made him a democrat, a radical, an iconoclast. He never tasted the wholesome bitterness of espousing an unpopular cause.

But let us do him no injustice. We content ourselves with what he was: a lover of his kind; a friend of the friendless; a champion of the poor, the degraded, the outcast, the forlorn. His career was a prolonged beneficence to his fellow-beings. It may be said of his books that they made "a circumnavigation of charity."

We have a special love for each particular one. They form a library of remembrance that fills an inner niche in our heart of hearts. It is hard to realize that the world is to have no more droppings from the same pen—which are now ended in the dropping of the pen itself. Mother Earth opens her hallowed bosom to fold him within it—dust to dust. His mound, at the sad hour when it shall be made, will be moistened with many tears. Not yet in his grave, let us refrain a little longer from bidding him farewell.

HANDS OFF!

It is an error of judgment in the President, the Vice-President, and the Secretary of State to have appended their official signatures to the following document:

WASHINGTON, May 10th.—Having heard of the intended general conference of eminent divines, learned professors, and others, from foreign countries and our own, to be held in New York in September next, under the auspices of the Evangelical Alliance, we have great pleasure in expressing our interest in that important assemblage of great and good men, our approval of the objects contemplated by it, and the hope that its deliberations may tend to the advancement of civil and religious liberty and the promotion of peace and good-will among men.

U. S. GRANT, President of the United States.
SCHUYLER COLFAX, Vice-President.
HAMILTON FISH, Secretary of State.

If the above paper had been signed by these three public officers, not in their official, but in their individual capacity, nobody could have a right to object. But when the President, the Vice-President, and the Secretary of State unite to lend their official names to a document which, construe it as liberally as we may, is, nevertheless, a sectarian confession of faith, we point to the precedent as ill-judged, dangerous, and reprehensible. What is the Evangelical Alliance that the chief officers of the United States Government should officially approve or disapprove its principles? It is a religious parliament, called in the interest of a certain number of sects, to protest against the views of a certain number of other sects. To be more explicit, it comes together in order to uplift a standard of Protestant orthodoxy against Unitarianism on the one hand, and against Romanism on the other. Now, the United States Government is neither Protestant nor Roman; neither orthodox nor heterodox. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." So says the Constitution. Our fathers meant, and their descendants mean, to keep church and state as far asunder as the East is from the West. Any act on the part of the Federal Government which looks like showing a greater favoritism toward one sect, or church, or creed than toward another, is the beginning of despotism. Such an official act by the Government, or any of its agents, is unwarrantable, and ought not be endured. Suppose, instead of putting their official names to a declaration of sympathy with the Evangelical Alliance, these signers had put their signatures to a similar declaration in favor of the Œcumenical Council. Would not the whole Protestant press have rung its bells of alarm? The above paper commits the President, the Vice-President, and the Secretary of State to an "approval of the objects contemplated" by the Evangelical Alliance—that is, to a declaration against the Roman Catholic religion. What if, following their bad example, their successors in office should officially "approve the objects contemplated" by the Vatican Council—that is, the anathematization of Protestantism? The precedent which President Grant and his colleagues have set is a two-edged sword; it cuts both ways. The error of the Government is a grave one. It opens a door to many mischiefs. In order to remedy the blunder, we suggest that the signers recall all official authority from their signatures, and let their names remain simply as the autographs of private individuals. We are confident that, in a constitutional point of view, these officers abuse their offices when they use them directly or indirectly to further the interests of any particular church or creed.

THE RELAPSE OF THE SICK MAN.

By the last accounts from Europe it would seem as if "the SICK MAN" of the late Emperor Nicholas—to whose sufferings that kind-hearted prince proposed to Sir Hamilton Seymour, the British ambassador, putting an end, and then dividing his estate among the attendant doctors—is like to have a bad return of his malady. The disease of the Grand Turk is one very hard to cure; being nothing else than extreme debility, resulting from a long course of depraved and vicious habits. These have reduced him from the strength of his fresh youth, when he came storming into Europe in the fourteenth century, and the vigor of his strenuous manhood, when he established himself there in the middle of the fifteenth by the taking of Constantinople. For more than two hundred years after this event he was one of the Great Powers of Europe, and his name struck terror into all hearts. Solyman the Magnificent was a worthy rival of Charles V. and Mohammed IV., and no unworthy one of Louis XIV. The one wrested the Island of Rhodes, the bulwark of Christendom, from the Christian knights; and Vienna was saved from the other only by the genius and valor of John Sobieski, the King of Poland. And the shadow of the great name of the Turk remained as a bugbear for near a century longer, after sloth and vice had eaten away the heart of his substance. And now he exists only by the sufferance of the Great Powers; and that only because they cannot agree on the division of his spoils.

The Turkish Empire has long been in a state of virtual disintegration. The European provinces, known as the Danubian Principalities, though nominally dependent and tributary, are practically independent. Moldavia and Wallachia are united under one prince, under the common name of Roumania. The prince is a German, elected by the people without asking leave of the Sultan, though afterward recognized by him. The higher officers of his army are Russians. The principality of Servia is also a semi-independent state, nominally a vassal of the Sultan, but really placed under the protection of the Great Powers in 1856 by the Treaty of Paris. It is under the rule of its native princes since 1815. The succession is virtually hereditary in the Obrenovitch family, though the hereditary principle is not recognized. The prince is elected by the people and confirmed by the Sultan, a ceremony which it would be by no means prudent in him to refuse to perform. It will be seen how very loosely these provinces hang upon the central authority, and how very slight a matter would occasion their independence or their absorption by their more powerful neighbors.

Egypt, the most important and strongest of all the nominal dependencies of the Sublime Porte, has naturally been the most restless under the annoyances inseparable from such an anomalous position. For about thirty years, since the days of old Mehemet Ali, Egypt has been virtually an independent state, subject to an annual tribute and to military service in case of war. In 1841 the succession was established by an ordinance of the Sultan in the family of Mehemet Ali, according to the rules regulating the succession at Constantinople—to wit, the eldest male relative, and not the nearest in blood, succeeding. But in 1866 this law was modified by the present Sultan; so that the succession is hereditary in the direct line, as in the kingdoms round about. As the comparative strength of Egypt makes the Khedive, as his title has lately been found to be, uneasy under his nominal subjection, so it makes his suzerain the more jealous in executing all its conditions. Everybody recollects the displeasure of the Sultan last year at the Khedive's inviting the crowned heads to assist at the opening of the Suez Canal, as if he were their equal; and even more at his negotiating loans without the consent of his master. thus claiming the royal prerogative of running in debt. The interposition of the Great Powers smoothed over the difficulty for the time.

Neither Turkey nor Egypt could venture on any hostile demonstration without the backing of some powerful ally. This it is now believed the Khedive has found in Russia. The hunger of Russia for Constantinople has grown all the more keen for the time she has had to wait before swallowing it up. A glance at the map shows how magnificent a possession such a harbor would be for her. This appetite is a hereditary passion with the Romanoff family, and the present time may seem not a bad one for another attempt. If the other powers keep out of the fray, Turkey would be but a mouthful. Nothing could be more inconvenient than a general war to Europe in general, and France and England in particular. The blundering foreign policy of Bonaparte, which has resulted in the elevation of Prussia to the leadership of Europe, would make him slow to engage in another war for the preservation of Turkey, unless Prussia joined him. England is bound hand and foot by her course toward us during the Rebellion. Austria could not move, nor Italy, without the war became a general one. This will depend on the pleasure of Prussia. But Prussia is closely connected with Russia by marriage, the wife of Nicholas and mother of Alexander having been sister of the present King of Prussia, and the support of Russia to the ambition of Prussia to be the head of the revived German Empire may be accepted as the price of non-interference with the conquest of Constantinople. Egypt has been laying in great store of arms and munitions of war and iron-clads. If she declare her independence of the Porte, with Russia at her back, it would probably be acknowledged by the other Great Powers, to prevent the aggrandizement of Russia by the acquisition of Constantinople, or a general war to prevent it. Should the war be confined to Turkey on the one side and Russia and Egypt on the other, there could be but one result—the independence of Egypt and the downfall of the Turkish power in Europe. If the other powers should engage in the fight, the Lord alone can foresee what the end would be. It will be like to astonish themselves.

LET HER TAKE HER RIGHTS.

It can hardly be necessary for us to declare that we are among those who believe in the right and the efficacy of agitation against all sorts of nuisances. There is no abomination of society which cannot finally be shaken to atoms by this process of making it quake under the strokes of words. "An army of principles," says Thomas Paine, "can penetrate where an army of men cannot." This was Christ's method of conquering the world—the tactics of straightforward, persistent, honest, earnest agitation. "Give me," says DeLolme, "some obscure room, and four or five associates, with the liberty of scattering our sentiments by the pamphlet or newspaper, and I'll crush and crumble to the ground the throne of the most secure monarch that ever triumphed over human rights."

The business now in order in the great parliament of public opinion is the Woman question. Woman has the floor, and, what is better still, "the ear of the house." We have not the least doubt that the grievous and manifold injustice which society has so long done to woman will be corrected, and that this result will be brought about chiefly by the grand old method of agitation. On, then, with agitation! Let all sides have a hearing! Bring in the evidence! Let the opposing arguments jostle and clash!

At the same time, we wish to assert our conviction that there are some rights for which woman is pleading, but which she can best obtain simply by taking them, and saying nothing.

Of course, there are rights which, without certain changes in the law, she cannot thus seize. Of this class are the right of suffrage, and, in many of the states, the right of admission to the legal profession; besides several others pertaining to domestic matters, education, and the laws of property.

As to all the rest of woman's rights, there is no law to bar her possession of them except the law of custom; and for the crime of stepping forward quietly and laying her hand upon these rights there is no penalty except that of the world's amazement, and possibly its sneers.

For example, we think that a great deal too much breath is wasted by orators of both sexes in *saying* that woman ought to be allowed, in the choice of a means of livelihood, to have the whole range of the professions, trades, and occupations. Of course, she ought! And she is so allowed already, with the single exception above mentioned. Who hinders her, even now? She may be farmer, doctor, carpenter, preacher, banker, trader, bricklayer, hodcarrier, stock-broker, stage-driver, inventor, or sea-captain; and who is there to say nay?

"But," it is replied, "if a woman enters upon some of these occupations, she is laughed at, jeered at, insulted, perhaps even rudely hustled." Very true; and is not that the way in which all innovators, even of the other sex, are treated? We thought that women asked simply for equal rights—not superior ones. There are certain facts of human nature which cannot be altered, even to please the ladies. One of these is the irresistible tendency of human nature to be shocked at startling novelties in custom, and to express in many disagreeable ways this sense of being shocked. Men who dare to introduce novelties have to encounter these expressions; women who do the same must encounter the same.

There are now multitudes of women in America without domestic occupations, and without any object in life, who gaze out upon the busy world from the purgatory of their listlessness, and declare that, if they only had the privileges of men as to occupation, they could do something! They mean that, if it were only genteel, or fashionable, or even easy, to occupy themselves in the vocations to which they are inclined, they would undertake them. Of such stuff are not the souls of the world's pioneers made. They who aspire to do anything whatsoever a little in advance of the average mind must be ready for the sneers of cynics and the grins of fools.

For our part, we sincerely regret that the fools will grin, and that the cynics will hiss out their sarcasms. But what is to be done about it? No amount of oratory or of printer's ink will prevent this or do away with it. You may hold conventions to prove to the universe that when women become stock-brokers and doctors and carpenters the cynics and fools ought not to behave as they do; but the case is not improved in the least.

The true way is the old-fashioned way of the heroes and the martyrs, and of Davy Crocket; it is, to be sure you are right and then go ahead. Find out what you are good for, and then be it; no matter what rattling tongues say or what simpering faces look.

We confess that we are at times impatient at the talk of some of our friends upon this phase of the Woman question. What the world wants, to cure it of its prejudices against woman's use of her right to choose her business, just as a man chooses his, is not talk, but ocular demonstration. The sight of one successful woman banker or woman lawyer is a more convincing argument to prove that women can be lawyers and bankers than ten thousand women standing up in a convention and screaming their abstract declarations of the fact.

Society, after all, has a sneaking kindness for fair play. Though men dearly love their prejudices, they also dearly love to be cured of them. Many people, perhaps, are still skeptical about any good coming to anybody from this great movement for the liberation of woman; yet they say: "Give the women a chance; and, if they *can* do these things which men alone have hitherto had the monopoly of, why, let them!"

The true method of convincing the skeptics that women can successfully engage in the honorable pursuits to which they are attracted is for them to engage in them. Possession is nine-tenths of the law. Ladies, would you convince everybody that you have all the human rights? Then take them. And everybody will be convinced. For immediate use, an ounce of fact is worth a ton of say-so.

MR. TALMAGE'S TABERNACLE.

INTERESTED, as we are, in every pulpit phenomenon, and yet more interested in every movement that looks to the wide opening of church-doors to all classes of people, it was natural that, after trying to solve the question of "How does John Hall do it?" we should next turn our steps toward the Central Presbyterian church in Brooklyn, asking how Mr. Talmage does it. For, to say nothing of his success in Philadelphia, we must consider a man who came to Brooklyn a short thirteen or fourteen months ago to take charge of a congregation with an attendance of from fifty to a hundred, and whose church is now so gallery-full, so organ-loft-full, so aisle-full that great numbers go away for lack of standing-room—we must count such a man among the pulpit phenomena that demand investigation. Certainly, in this day, when preachers and people are on the tiptoe of desire to find some way of reaching the masses, we can render no greater service as a religious journal than to look into this thing. But Mr. Talmage has not only filled the church with people; he has persuaded a conservative church to sell their house of worship, and with the proceeds to build a vast tabernacle, every one of the three thousand sittings in which are to be free. To do this, though a man without property, he has resigned his salary of seven thousand dollars, throwing himself entirely on the liberality of his congregation, and staking all upon the success of the experiment. We consider such a minister a phenomenon. Wherefore, not with any design of praising him, but with a simple desire to serve our readers, we turned our feet to the church on Schermerhorn street.

Rainy day as it was, the church, which will hold over thirteen hundred, was utterly full. There is no pulpit. A something half-way between a photographer's adjustable head-rest and a music-stand on one corner of the ample platform might be called, by an accommodation of terms, a reading-desk. There is no choir; but a precentor, with a grand organ-like voice and the earnestness of a Methodist class-leader, leads the congregation in singing the old tunes. The precentor takes the minister's place for the time being, and puts his soul, his lungs, his arms, and all into the music; and the people sing with decidedly more vivacity than at Plymouth church. The service begins with the long-meter doxology in thunderous style.

Mr. Talmage is not a striking man in outward appearance. Under forty yet, rather tall, slight, round-shoulder ed, lean, there is here none of the so-called "physical basis" of oratory. He is neither handsome nor imposing in appearance; he is not graceful in gesture, he is not possessed of a very pleasant voice, he is not correct in enunciation, he is not accurate in pronunciation. If you are afflicted with fastidiousness, he will not satisfy you. If he has occasion to say "mourner" or "courtier," he will probably flatten the "o." He is not an elocutionist. Though he had the benefit of Yale, and though you feel that he is a highly-educated man, yet the chances are that when he gets in earnest he will defy any rule in Blair's rhetoric that stands between him and an effective point. He does not read. A scrap of paper, brief or what not, is on the music-stand, or head-rest, or whatever it is called; but Mr. Talmage, in his walks up and down the platform, does not "bring up" on that part of it oftener than once in ten minutes.

He is perfectly self-possessed. From the beginning, he is in no hurry and in no worry. He understands his audience, and they comprehend him. He is bound by no rule, afraid of no criticism, conforms to no standard but his own judgment of what will be most effective. He has a clear, incisive mind, a broad and genial humor, a high and exacting conscientiousness, kindly sympathy, a vivid imagination, and vehement passion. He is a splendid hater of everything wrong. Mr. Talmage is dramatic; not that he seeks stage effects, but in the sense that every man of lively imagination is dramatic. He cannot describe without acting. His conceptions of men and things are so vivid that he cannot be said to possess them. They possess him. He cannot help becoming for the time that which he is describing.

Judging only from his newspaper articles, we feared that the grotesque humor and the biting satire that are so pleasing in them would seem out of place in the pulpit. Without doubt, this fascinating power of ridicule is one of the chief weapons that Providence has given Mr. Talmage; and it is a dangerous one for a preacher. But in him it is redeemed from all appearance of trifling by the fiery earnestness of his spirit. Broad as his humor is at times, one never feels that he is making sport. He is in dead earnest, and every blow tells. In fact, you hardly dare laugh; for, after the play of the lightning, you listen for the thunderbolt. In fact, his fiery indignation often utters itself in forms so quaint, so grotesque, so witty that you feel yourself divided between conflicting emotions. We heard him describe a wreck, people drowning, life-boat launched in haste, poor wretches clutching the gunwales, when he paused a moment, and said: "Stop! you can't get in here unless you can pay. That seat in the middle of the boat is worth a dollar; this in the bow is fifty cents; you may have that one in the stern for a quarter! If you can't pay that, wait for the free life-boat, the *mission chapel;* that will be along after awhile!" The effect of this, enhanced by his action, cannot be imagined; but the earnestness of the preacher saved it from all appearance of trifling.

Mr. Talmage is not a polished orator. He doesn't want to be. A plain outright and downright talker to the people, we are glad that he is to have a great free tabernacle. This building is being put up in haste. The sale of the old church about pays for it. It will be finished in September. It is of wood, covered with iron. The people who support Mr. Talmage understand that such an experiment cannot be carried through meanly. The Boston Coliseum organ has been purchased for it. No other organist but Geo. W. Morgan could satisfy their ambition, and he has been secured. The plan upon which the sittings are to be let will be understood from the following notice which has been read from the pulpit at every service for some weeks:

"Those who desire pews in the new tabernacle will apply . . . by letter, giving residence and number of persons who will occupy the pew. The seats will be free—that is, obtained and held without reference to the dollar question. Priority of application will give priority of choice. The home feeling will in no case be sacrificed. Persons will not be disturbed in possession of their pew. All the institutions of religion will be supported by annual subscription and voluntary contribution."

It is not our intention to advocate this system. We want to see something done to bring the church and the people together, and we intend to keep our readers informed of the character and success of every important experiment of the kind.

BRIGANDAGE.

NOTWITHSTANDING the good opinion which the Nineteenth Century entertains of itself, now that it is nearing its fourth quarter, and in spite of all the improvements of which it boasts itself over the centuries that have gone before it, unpleasant facts occasionally remind it that, if its vanguard be in advance of past generations, its rear lags sadly behind among the worst of the older barbarisms. We will not dwell here on the spectacle of an old gentleman in Rome making a claim, not unlikely to be allowed by canonical authority, to be infallibly inspired, though it does sound oddly in this age of steam printing-presses and telegraphs. But, should all the dogmas of the Catholic Church be reaffirmed in the light of the present day, in the spirit of the Tenth Century, and this new one of infallibility be added to their number, at least fire and faggot, the dungeon and the rack, are taken away from the priests, and only the punishments of the next life left them for the vindication of the faith.

We heretics can support ourselves with reasonable equanimity under these endeavors to re-enact the Dark Ages; but it becomes a practical matter when we are hindered from visiting the most interesting countries, of the eldest civilization, in Europe for fear of having our throats cut or of being ransomed at the cost of all we are worth. This is a matter that comes home to the business and bosoms of all the world, now that all the world is visiting every other part of the world, all the time. It is a little curious that Greece and Southern Italy should be the two countries the most unsafe to travel in. And it is infinitely disgraceful to the governments of Italy and Greece that such a state of things should be possible. And the disgrace is the deeper that it seems to be a well-established fact—certainly one numerously believed—that *employés* of the governments and, as to Greece, members of the ministry are art and part of the system and receive a commission on the plunder. This is hardly denied as to Greece; and an American gentleman, long resident in Italy, whom we questioned as to the cause of the toleration of brigandage there, replied: "What can you expect, when it is as good as known and universally believed that gentlemen whom you meet in society, with dress-coats and white ties and kid gloves and decorations, are in league with the bandits, and receive a portion of the booty for saving them from punishment?"

Now, the Kingdom of Italy thinks it necessary to keep on foot in time of peace no fewer than two hundred and twenty thousand men of all arms, to be prepared for all assaults of possible enemies from without. Can it be believed that the quarter part of this swarm of drones, that are eating the life out of her heart, would not be enough to defend her people and her guests from these actual enemies from within? And the wretched little King dom of Greece, which cannot protect its subjects and visitors within a dozen miles of Athens—nay, which does not make safe even the space between the city and its port of the Piræus—has an army of about ten thousand men; which, surely, might be sufficient to suppress its domestic villains, though absurdly incompetent for any defense against attacks from without. Now, Greece, certainly, and Italy, in a measure, are factitious kingdoms, created or permitted by the greater powers, which should feel themselves responsible for their good government—at least, so far as the protection of their own subjects is concerned. England will probably compel pecuniary compensation from Greece for the assassination of the unfortunate gentlemen recently done to death by brigands. But we fear it will be owing to their social position and personal relations with the powers that be, inasmuch as any effectual interference in the case of Mr. Moens, who was a simple stockbroker, was refused when he was carried off from Paestum by banditti, and released after months of captivity by the payment of six thousand pounds sterling.

Now we think it plain that if England and France and Prussia and the United States made it understood that ample satisfaction would be compelled at the cannon's mouth, if necessary, for the robbery or murder of their subjects by organized banditti we should hear of very few more cases of the same. The distinction between such crimes and ordinary robberies is sufficiently clear to avoid the objection to be drawn from the inconveniences of a too extended responsibility. And, if Italy and Greece had an intelligent comprehension of their own interest, they would make those regions safe without external pressure. Greece, the most interesting of all countries, is the least known. Let roads be opened and facilities of travel created, and the land would be irrigated with streams and showers of travelers' gold. The northern portion of Italy has been cleared of banditti, chiefly because it was found that they were replaced more profitably as well as safely by the *octurini* and the landlords. The southern part of the peninsula is full of classic interest and mediæval remains, and only needs safe conduct to be filled with travelers. And there is example for this. The Highlands of Scotland a century and a quarter ago were infested with banditti and robber chieftains. The opening of roads and the genius of Scott have done more to enrich the Highlands in fifty years than blackmail and brigandage had done since the days of the Picts. These influences and education, promoting the civilization of those semi-barbarous regions, will, in course of time, make them as much the resort of travelers as Switzerland or the North of Italy.

Editorial Notes.

DR. CHEEVER appears in our columns this week in another effort to show that it is not only the proper function, but the solemn duty of the state, as "the minister of God for good," to teach religion in the public schools. He is too modest by half, since his argument, if it is worth a straw, proves that it is the duty of the state not only to teach religion by means of the schools, but by every other legitimate instrumentality. We insist that the state, if it is to undertake the business of cultivating in the people "a conscience toward God," shall do the work thoroughly—not among children only, but also among adults. In spite of all that the schools can do, many boys and girls will grow up without the necessary amount of religious training. What right has the state, according to Dr. Cheever's argument, to limit its efforts in this direction to children? Does not its own safety and permanency require that the whole people, from the youngest to the oldest, should be taught "the nature and obligations of a conscience toward God"? This being admitted, is not the state, as "God's ordinance" for the good of the people, bound to establish churches, pulpits, and Bible, tract, and missionary societies and Sunday schools, and to ordain and support preachers? It being the duty of the state to teach religion, and these being confessedly the great instrumentalities adapted to that end, how can it, as "God's ordinance," absolve itself from the obligation to make use of them? Nay, more; if the state has authority from God to teach religion, has it not a right to punish those who refuse to receive its instruction? May it not set up its churches, ordain its preachers, open its Bible-classes, Sunday schools, and prayer meetings, and require every citizen to attend them under severe penalties? To do the business by halves is to incur guilt only less in degree than that which would attend the entire neglect of a duty so important and sacred. Neither Dr. Cheever nor anybody else can give one sensible reason why the state should teach religion by and through the schools that would not equally authorize and require it to employ churches and ministers for the same purpose. To be sure, the Constitution of the United States (and the same is true of the constitutions of the several states) forbids "an establishment of religion"; but what of that, since, according to Dr. Cheever, the state derives its authority from God, and is bound to seek the definition of its powers not in the Constitution, but in the Bible? We deny this whole philosophy of government from foundation to top-stone. It is a priestly assumption, unwarranted in history, and incompatible with republican institutions; and we rejoice in the evidence we see on every hand that it is coming to be so regarded by enlightened men of every shade of religious belief. Dr. Spear has done an important service to the country by his articles on this subject in these columns. They have attracted wide attention, and every attempt thus far made to answer him has only served to make more clear the soundness of his conclusions.

....At Oberammergau, in Bavaria, the old miracle play still lives—the inhabitants of the village feeling bound by the vow of their ancestors two centuries ago to repeat the representation of the passion-play every ten years. The representation for 1870 took place in May. All writers on the history of the drama have represented miracle-plays as monstrosities. But, if we may believe the intelligent and graphic special correspondent of *The Tribune*, the execution of the play was remarkably fine, though the actors were simple Bavarian peasants. The thorough religiousness of feeling with which the representation is regarded may be gathered from the preface to the text-book, which says:

"Therefore, may all those who come to see how the Man of Sorrows bore himself to atone for sinful mankind consider well that it is not sufficient to gaze upon and admire the godly prototype, but that we must make the holy drama an occasion for becoming his aftertypes, just as the pious men of the Old Testament were his antetypes. This representation is pictures to our minds his sublime virtues. May it, therefore, awaken in us the determination to follow him with humility, patience, meekness, and love. And the vow taken by our holy forefathers will be happily fulfilled when that which we have seen pictured before us has become life and truth in us; and then none of those blessings will be wanting to us with which God once rewarded the faith and confidence of our ancestors."

The play lasted eight hours, and comprised eighteen parts or acts, each consisting of singing by a chorus, tableaux vivants of Old Testament scenes which typify the coming act, and the act proper. Describing the perfection of the acting, the correspondent says: "No corps of actors in Europe could gain the histrionic victory that these peasants have gained." There were six thousand persons present. The Americans testify that no scene, book, or religious revival ever impressed them so powerfully. But *The Tribune* correspondent unhesitatingly gives his voice against any attempt to revive the religious plays, and thinks that nothing but the circumstances in which it is produced at Oberammergau preserves it from the easy step to the ridiculous.

....The question of Bible-reading and worship in the common schools, involving the principle of a state theology, is attracting serious attention among intelligent and right-minded citizens in every part of the country. Dr. Spear's articles have probed the matter to the bottom, in many instances, as we happen to know, completely changing the views of conservative men, and bringing them to the conclusion that the schools should be confined to secular instruction. We have before us an excellent sermon on Religious Education, by Rev. Darius R. Brower, rector of the Church of the Reformation in Brooklyn, from which we copy this passage:

"Here, in America, there is one party that maintains that all schools ought to have religious education connected with them; that a school of any kind in which religion is not taught, and in which it is not made prominent, is a godless, atheistical school; and, therefore, holding these views with strict conscientiousness, they maintain that the taxes which are raised in any state for the support of the public schools ought to be divided among the various denominations. This, of course, amounts to the same thing as breaking up the present common school system, and establishing another system, which may be called justly the sectarian system. There is another party, which replies to the first one in this way: that the state was never intended to teach religion; that its purpose is purely secular; that its object is to make intelligent citizens, and not good Christians. Therefore, it is wrong to introduce creeds and catechisms, and even, in many cases, the Bible itself, into the public schools; that these ought to be left to religious institutions. I, my friends, as I have said before—and, after careful reconsideration, I say it again—I sympathize entirely with the view of this latter party. I believe the state is not intended, either in its own nature or by any law of God, to teach religion. Its function, its duty, its office is entirely distinct; and I believe, moreover, that wherever there are persons in the community who pay their taxes to raise the means for supporting public schools, and who object to the reading of our version of the Bible, it is wrong, it is unjust, to force it upon them. I am not willing to compel others to do what I should be unwilling to endure myself. Suppose the Roman Catholic Church, for instance, should become more powerful and dominant in our state and city. Suppose a majority of the voters belonging to that form of religion should resolve that all our public schools should be opened every morning with recitations from the Roman Catholic catechism or reading from the Roman version of the Bible. Should not we Protestants protest against it as an injustice? Should we not say that public schools were never founded for such a purpose as this? Teach your children as much as you please in your church and Sunday school; but the common schools are simply to make intelligent citizens. They are

The Independent.

CITY MISSIONS.

BY LYMAN ABBOTT.

REPORTS are notoriously prosaic reading. It is generally true that one must be a very greatly interested in the welfare of a society to read with any interest its statistics. The report of the New York City Tract Mission and Tract Society, which lies before us, is certainly an exception. To all students of New York City life, to all pastors interested in its moral welfare, to all statesmen perplexed by its political corruption, to all students of sociology to whom the social problems it presents are attractive subjects of investigation, this report is absolutely indispensable. Its title is deceptive. It is not a mere report of the New York City Mission and Tract Society. It is a moral census of New York. Its compiler, Mr. Lewis E. Jackson, is a born statistician. If we had the ordering of affairs, he should be at the head of the Census Bureau.

The City Mission Society has been carrying on the work of city evangelization for nearly half a century. It existed when city missions were hardly known. Mission schools and mission chapels were as rare as they now are common; street preaching was an occasional freak of a half-crazy itinerant, and tenement-house prayer meetings were unheard of. It has worked its way slowly along to prosperity—despite open opposition from the very people whom it was laboring to save; despite the opposition, secret or unconcealed, of grog-shops and gambling-hells and the men who fatten on them; despite the coldness of the church, that neither understood the want nor comprehended its duty of supplying it; despite the jealousy of local churches, who fancied their field was invaded; despite sectarian divisions and rivalries, which have sometimes threatened its peace and sometimes its very existence; despite the withdrawal of some branches of the Church to labor in methods more strictly denominational. It has organized prayer-meetings in neighborhoods where prayer was before absolutely unknown. It has sent the missionary to beat up for recruits for Christ where Satan's recruiting officers had before an undisturbed field. It has maintained preaching services in the open air in summer; and, when the ice and snow and sleet of winter have broken them up, it has still succeeded, despite its meager treasury, in drawing, by the simple power of the Gospel, hundreds of the poor and the uncared for into mission chapels constructed out of stores, or in attic chambers, or in noisome basements, or hid away in narrow lanes, unfurnished, ill-ventilated, miserably unattractive. It has worked on bravely, courageously, pertinaciously, with poor instrumentation, or none at all, until awakening public sentiment has tardily endowed it with more adequate and yet still all too insufficient means. Of these, nevertheless, it has been quick to avail itself. It has rendered its sub-chapels attractive by making them reading-rooms in the week. It has put up one of the most attractive and completely-finished chapels in New York City. It has gradually revised the list of its appointees; and, while diminishing the number, has improved the quality of its missionaries. It has in thirty-five years made over a million and a half of pastoral calls; distributed nearly 37,000,000 tracts; gathered over 98,000 children into Sabbath schools; obtained over 39,000 temperance pledges; and seen over 10,000, who have been converted through its instrumentality, unite with Evangelical churches of different denominations.

These are its statistics; and yet these statistics are far from telling what it has done. It has awakened the individual churches to a sense of their duty toward the destitute. For nearly half a century it has been preaching on the text "The field is *the world*." Little by little, the church is waking up to a realizing sense of this fact. The field is not Fifth Avenue, nor Madison Avenue, nor Brooklyn Hights; but the *world*, including the Five Points and the Fourth Ward. That it is now a disgrace for any city church in New York or Brooklyn, which has attained a respectable magnitude, not to maintain a mission is due to the efforts of the City Mission Society, to the public meetings it has held, to the statistics it has gathered and disseminated, to the lectures and addresses it has secured, and to the number of pastors and leading laymen whom by personal influence it has interested in the aggressive work of Christianity. In a sense the Bethel Mission, and Lee Avenue Sunday school, and the Second Avenue Mission of Dr. Crosby's church, and the four or five missions of Rev. S. H. Tyng, Jr.'s, church, may be designated, if not the children, at least the grand-children of the City Mission Society.

Its report is not, however, as we have said, confined to an account of its own work. It is a compendium of invaluable information. The reader who desires to know any material fact respecting either the physical, moral, and intellectual destitution of the metropolis, or concerning the means employed by church or state for its supply, will be pretty sure to find the desired information here. It is absolutely encyclopædic.

We are glad to see that the Society proposes to begin the new year with a new and much-needed improvement. Hitherto it has established only preaching stations. Hereafter it will establish mission churches, will gather the converts into homes, will organize them in bands for church work, will afford them the privilege of enjoying Christian ordinances, and will give to the world a new evidence of the reality of Christian Union by establishing, in connection with its work, in all the most destitute districts, churches which will be none the less genuinely Christian because they will be connected ecclesiastically with no denomination, while by sympathy they will be one with all.

Publisher's Department.

INVESTING MONEY.

SPECIAL attention is invited to the advertisements of Jay Cooke & Co., George Opdyke & Co., Fisk & Hatch, Tanner & Co., Luther Kountze, Hatch & Foote, Caldwell & Co., Turner Brothers, Henry Clews & Co., White, Morris & Co., Gwynne, Johnson & Day, Gilman, Son & Co., Lawrence Bros. & Co., Condict & Co., Wm. P. Converse & Co., Utley & Dougherty, Thomas Denny & Co., and others, who offer first-class railroad bonds, etc., for sale. Many are now selling Governments and other stocks, and converting the proceeds into good *first mortgage* railroad bonds.

Our subscribers will please understand that they can send money, government bonds or any kind of securities to this office, to be converted into any stocks or railroad bonds *advertised in* THE INDEPENDENT. No charge whatever will be made for our services. In most cases we can obtain a *better price* for securities to be thus exchanged than if sent direct to a broker or banker, besides saving broker's commission. This offer is made only to our subscribers, who oftentimes neglect to make investments simply because they fear to make a remittance to an unknown party. In all cases explicit directions must be given. Address HENRY C. BOWEN, Publisher of THE INDEPENDENT, 3 Park Place, New York.

EUREKA! EUREKA!! EUREKA!!

WHAT? Nature's sovereign remedy for healing the sick. Dr. Pierce's Alt. Ext. or Golden Medical Discovery combines in harmony more of Nature's most valuable medical properties than was ever before combined in one medicine. For the cure of all coughs, whether acute or lingering, it has proven its superiority over everything else. For "Torpid Liver" or "Biliousness," and for Constipation of the bowels, it is a never-failing remedy. As a Blood Purifier, for the cure of Pimples, Blotches, Eruptions, and all Humors, it is unequaled. Sold by Druggists.

ELDRIDGE, DUNHAM & CO.

WE call attention to the card of the above firm, in another column.

Those in want of the class of goods referred to may be sure that this firm will make good everything they say in their advertisement.

CLOTHES WRINGERS.

WE will give the "Reliance Wringer" (cash price $9) to any person who will send us the names of four new subscribers, with the money, $10; or who will renew their own subscription for four years in advance, and pay us $10.

DRS. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, N. Y., for Lung, Female, and Chronic Diseases, is indorsed by the first names of the country. For its advantages send for a circular.

SWISS CARVED GOODS.

The Swiss M'f'g Co., 86 East 14th St, cor. University Place.

DOUBLE PREMIUM.

GRANT AND COLFAX.

OUR readers will understand that Ritchie's popular and beautiful steel engravings of Grant and Colfax are still offered as premiums for new subscribers to THE INDEPENDENT, and will continue to be until further notice. Any old subscriber sending us a new name, with the money, $2.50, will receive as a reward for his services a *double set* of these splendid engravings—one set for himself and the other set for the new subscriber. We have already given away nearly THIRTY THOUSAND, and still the orders are pouring in upon us from every quarter in greater numbers than ever before. Ritchie is doing his very best to keep up with the demand; but within a month past it has been impossible for him to print them as fast as called for. We are now ten days, or nearly two thousand copies, behind our registered orders.

We judge by the thousands of letters we are receiving that an average of *ten minutes time only* is required to obtain the one new subscriber necessary to get this *double premium*. Reader, have you made the ten minutes' effort to secure this gift? We want THE INDEPENDENT to go into every family in the nation. Will every one of our valued subscribers and friends help us in this matter? Our motto is, On to the Mississippi! on to the Rocky Mountains! and on to the Pacific! FORWARD, MARCH!

"AUTHORS OF THE UNITED STATES."

THIS splendid engraving given away for *every five dollars received from any one person*—either for two new subscribers, or one renewal for two years, or for a renewal for one year and one new subscriber.

This is one of the largest and most beautiful steel engravings ever presented to the public. As a holiday gift it is *unsurpassed:* and can be had, as above, practically for *nothing.*

NOTICES.

THE BUSINESS INSTITUTE FOR TEACHERS AND EDUCATIONAL MEN, to meet in Chicago, July 12th, and continue six weeks, promises to be a grand success. Send for *Chicago Courier* for June for full programme. Sent free.

BRYANT, CHASE & SPENCER.

MARRIED.

WARD—POTTER.—At Bloomfield, N. J., on Thursday, June 9th, in the Presbyterian church, by the Rev. Charles E. Knox, Theodore H. Ward to Lizzie C., eldest daughter of J. W. Potter, Esq., all of Bloomfield. No cards.

BUSINESS NOTICES.

THE DYING BODY

SUPPLIED WITH THE VIGOR OF LIFE!

THROUGH

DR. RADWAY'S

SARSAPARILLIAN RESOLVENT.

A small atom of vaccine matter is sufficient to charge the system of the most robust and wildly body against Small-Pox. This potent power is secured through the blood. In every drop of DR. RADWAY'S SARSAPARILLIAN RESOLVENT there are concentrated the nourishing, strengthening, and purifying properties that will secure to every human being pure, rich, strong, and healthy blood.

If this blood can be charged with vaccine matter in atomic proportions, that reproduces on the part of the body inoculated a poison of such virulence that an atom will charge an ordinary body containing 140 pounds of blood, is it not reasonable that a remedial agent like RADWAY'S SARSAPARILLIAN RESOLVENT, made from the most healing, purifying, strengthening extracts from the vegetable kingdom of known medicinal qualities, and combined together by the highest chemical skill, and the medicinal properties of these substances obtained under a process that secures only the active properties of the substances used, should have equally as potent power for cleansing, purifying, enriching, and strengthening the blood?

Every drop of the SARSAPARILLIAN RESOLVENT communicates through the Blood, Sweat, Urine, and other fluids and juices of the system *the vigor of life*, for it repairs the wastes of the body with new and sound material. The SARSAPARILLIAN RESOLVENT possesses *tissue-making* and *flesh-making* elements and supplies the system with any deficiency of *Caloric* or *heat-making constituents.* No matter how deeply seated or enrafted in the tissues, cartilages, glands, organs, or bones disease and corruption may be, the influence of this powerful agent on the blood and other fluids that supply the living body with repairs will so charge the system with such constituents as to *resolve* and exterminate the *dead* and *decomposing matter*, and supply its place with *sound* and *living structure*, nourished by, pure, and strong blood.

By the chemical action by which the SARSAPARILLIAN RESOLVENT has on the substances taken into the stomach during its process of digestion into Chyme and Chyle, before it is made blood, as well as the nourishing constituents it converts into blood, and its specific action when entering the circulation, it exterminates every atom of virus from the blood, and *resolves away all deposits of disease*, whether caused by the action of some specific poison or virulent disease, or Mercury, Corrosive Sublimate, Calomel, that may have accumulated in the bones, tissues, cartilages, or joints, or from some *transmitted family complaint* that may have run through half a dozen generations.

Scrofula, Consumption, Glandular disease, Ulcers in the throat, Mouth, Tumors, Nodes in the Glands, and other parts of the system, Sore Eyes, Strumous discharges from the Ears, and the worst forms of Skin diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Acne, Black Spots, Worms in the Flesh, Tumors, Cancers in the Womb, and all weakening and painful discharges, Night Sweats, and all wastes of the life principle, are within the curative range of this wonder of Modern Chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them.

If the patient, daily becoming reduced by the wastes and decomposition that is continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood—and this the SARSAPARILLIAN will and does accure—a cure is certain; for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Not only does the SARSAPARILLIAN RESOLVENT excel all known remedial agents in the cure of Chronic Scrofulous, Constitutional, Skin, and Syphiloid diseases; but it is the only positive cure for Kidney, Bladder, Urinary and Womb diseases, Gravel, Diabetes, Dropsy, Stoppage of Water, Incontinence of Urine, Bright's Disease, Albuminuria, and in all cases where there are brick-dust deposits, or the water is thick, cloudy, mixed with substances like the white of an egg, or threads like white silk, or there is a morbid, dark, bilious appearance and white bone-dust deposits, and when there is burning sensation, and pain in the Small of the Back along the Loins.

In all these conditions Radway's Sarsaparillian Resolvent, aided by the application of Radway's Ready Relief to the Spine and Small of the Back, and the Rowle-ris regulated with one or two of Radway's Regulating Pills per day, will soon make a complete cure, and in a few days the patient will be enabled to hold and discharge naturally without pain, and the Urine will be restored to its natural color.

Price one dollar per bottle, or 6 bottles for $5. Sold by Druggists.

Read FALSE AND TRUE. Send one letter-stamp to Radway & Co., No. 87 Maiden Lane, New York. Information worth thousands will be sent you.

Sold by Druggists.

First Mortgage 7 Per Cent.

GOLD BONDS

OF THE

CENTRAL RAILROAD OF IOWA

AT 95, FREE FROM TAX.

FOR SALE BY

Jay Cooke & Co.,

No. 20 WALL STREET, N. Y.

BANKING AND FINANCIAL.

A limited quantity of the

First Mortgage Seven Per Cent. Gold Interest Bonds

of the Burlington, Cedar Rapids, and Minnesota Railroad Company—free of Government tax—for sale at 90 and interest. These bonds have 50 years to run, are convertible at the option of the holder into the stock of the Company at par, and the payment of the principal is provided for by a sinking fund.

HENRY CLEWS & CO.,

No. 32 Wall street, New York.

WILLIMANTIC LINEN CO.'S

TOP LABEL. New Six Cord BOTTOM LABEL. SUPERIOR SIX CORD MACHINE THREAD.

SOFT FINISH SPOOL COTTON.

A Thread, as will be seen from the following certificates,

PARTICULARLY ADAPTED TO SEWING MACHINES.

Office of Wheeler & Wilson Sewing Machine Company, 625 Broadway, New York, March 1st, 1869.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Wheeler & Wilson and other Sewing Machines.

WHEELER & WILSON SEWING MACHINE CO.

Wood Sewing Machine Company,

HARTFORD, August 29th, 1868.

WILLIMANTIC LINEN CO.—GENTS:—During the last six months we have thoroughly tested your Improved Spool Cotton in various ways—using it in "running in" and inspecting our Machine at the Factory, displaying Machines to customers, and doing all kinds of sewing in our office; supplying the demands from our wholesale and retail trade: in short, using and placing it in every requirement; and now take pleasure in saying that we neither expect nor desire to find its superior, as that which you furnish us answers every want, whether for strength, smoothness, or uniformity.

Yours, very respectfully, S. L. CLARK, Sec'y.

Office of the Florence Sewing Machine Company,

FLORENCE, MASS., January 15th, 1870.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Florence and other Sewing Machines. FLORENCE SEWING MACHINE CO.

Office of TRACY & BILL, Importers and Manufacturers of Machine Folded Steam Pressed Shirt Fronts, 326 Broadway,

NEW YORK, September 10th, 1868.

Messrs. GEO. S. MOULTON & Co., *Agents Willimantic Linen Co.*—GENTS:—We have given your Six Cord Sewing Machine Thread a thorough trial on our STEAM POWER SEWING MACHINES, (the severest test a Thread can be put to), and it runs to our entire satisfaction. In our estimation, it possesses all the qualities of a perfect Six Cord Thread. Respectfully yours, TRACY & BILL.

GEO. S. MOULTON & CO., 101 Chambers St., SOLE AGENTS IN NEW YORK.

Use JOHN DWIGHT & CO.'S CHURCH SALERATUS or their SUPER CARB. SODA. No others are equal to these for cooking purposes. Established 1846.

Composite

IRON WORKS Co.

IRA HUTCHINSON, Prest. ISAAC CHASE, Vice-Prest.

(FORMERLY CHASE & CO.)

EXCLUSIVE MANUFACTURERS OF

Patent Composite Iron Work,

GATES,

RAILINGS,

GUARDS, ETC.,

IMPROVED WIRE-WORK,

FOR BANK COUNTER AND OFFICE RAILINGS, LAWN, COTTAGE, AND FARM FENCES.

ORNAMENTAL WORK IN

Iron, Zinc, and Bronze.

Vases, Fountains, Statuary, Iron Furniture. Stable Fittings, Etc.

109 MERCER ST., near PRINCE ST., NEW YORK.

FOR SALE,

CHOICE

CITY AND COUNTY BONDS,

PAYING

10 PER CENT. AND OVER,

FREE OF ALL TAXES,

State of Illinois,

AUTHORIZED BY THE LEGISLATURE AND CONFIRMED BY A LARGE VOTE OF THE PEOPLE AT ELECTIONS HELD FOR THAT PURPOSE.

ALL OF A HIGH ORDER AND FIRST-CLASS SECURITIES OF UNDOUBTED CHARACTER, INTEREST AND PRINCIPAL PAYABLE IN THE CITY OF NEW YORK; SUITABLE FOR PERMANENT, SAFE, AND PROFITABLE INVESTMENTS, FOR SALE AT A LARGE REDUCTION BELOW PAR, FOR THE PRESENT ONLY.

REAL VALUATION OF PROPERTY - - - - $41,800,000

WHOLE INDEBTEDNESS ONLY - - - - - - $650,000

GOVERNMENT SECURITIES

RECEIVED IN EXCHANGE AT THE BEST RATES, AND BONDS PURCHASED BY OUT-OF-TOWN RESIDENTS SENT BY EXPRESS FREE OF CHARGE.

TRUSTEES, EXECUTORS OF ESTATES, CAPITALISTS, AND OTHERS SEEKING RELIABLE INVESTMENTS ARE PURCHASING THESE LOANS.

ALBERT H. NICOLAY,

STOCK BROKER AND AUCTIONEER,

NO. 43 PINE STREET.

N. B.—FIRST-CLASS INVESTMENT SECURITIES, PAYING LARGE RATES OF INTEREST, A SPECIALTY WITH THIS HOUSE FOR MANY YEARS.

LAWRENCE BROS. & CO., BANKERS,

No. 16 WALL STREET, N. Y.

CHILDREN TEETHING.

Mrs. Winslow's

SOOTHING SYRUP,

FOR CHILDREN TEETHING,

greatly facilitates the process of teething, by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and CAN SAY IN CONFIDENCE AND TRUTH of it what we have never been able to say of any other medicine: NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after years of experience, AND PLEDGE OUR REPUTATION FOR THE FULFILLMENT OF WHAT WE HERE DECLARE. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the syrup is administered.

Full directions for using will accompany each bottle.

Be sure to call for

"Mrs. Winslow's Soothing Syrup"

having the fac simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.

OBLIGATIONS

OF THE

STATE OF ILLINOIS.

WAYNE COUNTY TWENTY-YEAR

7 PER CENT. BONDS.

REGISTERED BY THE STATE AUDITOR.

THE PRINCIPAL AND INTEREST ARE TO BE COLLECTED AND PAID BY

THE

STATE OF ILLINOIS.

THE TREASURER OF THE STATE

writes as follows:

"The whole machinery for paying interest and principal of these Bonds is exactly the same provided for paying any debt of the State of Illinois.

The Six per Cent. Bonds of the State of Illinois are received at par in exchange for these Bonds.

Apply to

Gilman, Son & Co.,

47 EXCHANGE PLACE, N. Y.

7 PER CENT. GOLD LOAN

(FREE OF U. S. TAX)

OF THE

Burlington, Cedar Rapids, and Minnesota Railroad Co.'s

FIRST MORTGAGE

50-Year Convertible Bonds.

A LIMITED QUANTITY FOR SALE

At 90 and Accrued Interest.

INTEREST PAYABLE MAY AND NOVEMBER.

J. EDGAR THOMSON, CHARLES L. FROST, } Trustees.

The greater part of the road is already completed, and shows large earnings, and the balance of the work is rapidly progressing.

We unhesitatingly recommend these Bonds as the safest and best investment in the market.

U. S. Five-twenties, at current prices only, return five per cent. interest, while these pay eight and one-quarter per cent. in Gold; and we regard the security equally good.

HENRY CLEWS & CO.,

BANKERS,

32 Wall St., N. Y.

7 Per Cent.

GOLD INTEREST

(FREE OF GOVERNMENT TAX)

First Mortgage

SINKING FUND BONDS

OF THE

WEST WISCONSIN

RAILROAD CO.,

Fifteen Years to Run from January, 1870, and Convertible Into Stock at Par.

LAND GRANT OF OVER 1,000,000 ACRES FROM GOVERNMENT,

upon which, together with the Road and all its property, these Bonds are a First Mortgage.

EXEMPTED FROM TAXES UPON ITS LANDS FOR 15 YEARS.

70 MILES FINISHED AND RUNNING,

from which income is derived, with rapidly-increasing receipts.

An all-line from St. Paul to Milwaukee and Chicago. These lands are estimated worth $4,000,000. Total amount of mortgage, $4,000,000. The price is 90 and accrued interest. The Bonds are payable June and July. Pamphlets, with full particulars and map, can be obtained at the office of

White, Morris & Co.

BANKERS AND FINANCIAL AGENTS OF THE COMPANY,

No. 29 WALL STREET, New York.

THOMAS DENNY & CO.,

BANKERS AND BROKERS,

NO. 39 WALL STREET, N. Y.

We would call special attention to our Financial Circular—a supplement to the one published in THE INDEPENDENT—and will send it to any address on application. It will prove very valuable to any one who desires to make investments.

EIGHT PER CENT. BONDS

OF THE

COUNTIES OF GRUNDY AND MERCER, STATE OF MISSOURI.

Interest Payable January and July, in New York, at

NATIONAL BANK OF COMMERCE.

The remainder of these Bonds—about fifty thousand dollars of each county—have just been issued, and will be sold at 76 and accrued interest, the same price at which we readily sold previous issues—some three hundred thousand dollars.

We believe them to be the cheapest interest-paying security on the market. Entire indebtedness of each county, two hundred thousand dollars.

Further particulars furnished by application at our office.

GWYNNE, JOHNSON & DAY,

16 WALL STREET.

BANKING HOUSE

OF

Luther Kountze,

52 WALL STREET, New York.

FOUR PER CENT. INTEREST allowed on DEPOSITS.

COLLECTIONS made throughout the United States and Territories, the British Provinces, and Europe.

ORDERS for the PURCHASE or SALE of GOLD.

GOVERNMENT BONDS and other SECURITIES executed for the usual commission.

CITY, STATE and RAILROAD LOANS negotiated.

HARVEY FISK. A. S. HATCH.

We Buy and Sell Government Bonds, and receive the Accounts of Banks, Bankers, Corporations, and others, subject to check at sight, and allow interest on daily balances.

FISK & HATCH,

No. 5 Nassau Street, New York.

A PROFITABLE AND SAFE INVESTMENT.

SEVEN PER CENT. TOWN BONDS IN SOMERSET AND UNION COUNTIES, NEW JERSEY, in denominations of $100, $500, and $1,000. For sale at 85 by

PARKER & LAWRENCE, Bankers, No. 1 Wall St.

ST. LOUIS & ST. JOSEPH

RAILROAD

FIRST MORTGAGE BONDS.

PRINCIPAL AND INTEREST PAYABLE IN GOLD.

This Road, lying within the prosperous State of Missouri, is 72¾ miles long, and extends from the City of St. Joseph to the City of Lexington, there connecting with the North Missouri Railroad, and forming a very direct line to St. Louis.

At St. Joseph it connects with the different railways from the North and West, all of which are tributary, and will seek transportation over this road for their St. Louis freight and passengers.

It is the link which completes a very important and direct through line from St. Louis to Omaha.

It traverses the populous and wealthy counties of Buchanan, Clinton, Clay, and Ray, and opens up the large coal-fields of that region.

Sixty-five miles are completed, equipped, and in operation. The material for the remaining 7¾ miles is on the ground, and the entire road will be in operation in a few weeks.

This road has been built slowly, and in a very substantial manner. The Board of Directors embraces some of the oldest and most responsible business men of St. Joseph, Plattsburgh, and other places on the line of the road.

The entire issue of Bonds is only $1,000,000, or $13,81[illegible] per mile.

The Bonds are payable in Gold, 25 years from their date, or New York.

They bear 6 per cent. annual interest in Gold, free of Government tax. Coupons payable May and November, at the Farmers' Loan and Trust Company, in New York.

Only $200,000 remain unsold.

They are offered at 82 and accrued interest added in currency.

Government Bonds and other securities taken in exchange at full market rates.

BANKING HOUSE

OF

Luther Kountze,

52 WALL STREET, NEW YORK.

EIGHT PER CENT. GOLD

FIRST MORTGAGE BONDS

OF THE ISSUE OF

$1,500,000,

BY THE

ST. JOSEPH

AND

DENVER CITY

Railroad Company.

In denominations of $1,000 and $500, coupon or registered, with Interest at Eight per cent. per annum, payable 15th February and August, in GOLD, free of United States Taxes, in New York or Europe. The Bonds have thirty years to run, payable in New York, in GOLD. Trustees, Farmers' Loan and Trust Company of New York. The mortgage which secures these Bonds is at the rate of $13,500 per mile; covers a completed road for every Bond issued, and is a first and ONLY mortgage. This line, connecting St. Joseph with Fort Kearney, will make a short and through route to California.

The Company have a Capital

Stock of.....$10,000,000

And a grant of Land from Congress of 1,600,000 acres, valued, at the lowest estimate, at..... 4,000,000

First Mortgage Bonds..... 1,500,000

Total.....$15,500,000

Total length of road, 271 miles; distance included in this Mortgage, 111 miles; price, 97 1-2 and accrued interest, IN CURRENCY. Can be obtained from the undersigned. Also pamphlets, maps, and information relating thereto. These Bonds, being so well secured and yielding large Income, are desirable to parties seeking safe and lucrative investments. We recommend them with entire confidence.

W. P. CONVERSE & CO.,

COMMERCIAL AGENTS,

No. 54 Pine Street, New York.

TANNER & CO.,

FISCAL AGENTS,

No. 49 Wall Street, New York.

GOLD LOAN

OF THE

ROCHESTER, N. Y.,

WATER WORKS COMPANY

FIRST MORTGAGE

SIX PER CENT. COUPON BONDS, $1,000 EACH.

PRINCIPAL AND INTEREST PAYABLE IN GOLD, DUE IN 1888.

Interest Payable May and November 1st.

AT UNION TRUST COMPANY, N. Y.

WE OFFER FOR SALE A LIMITED AMOUNT AT 80c. AND ACCRUED INTEREST.

CAPITAL STOCK.....$800,000

AUTHORIZED ISSUE BONDS.....800,000

We respectfully invite the attention of Capitalists and Investors to these Bonds.

Estimated Rental from Thirty Miles Pipe..$190,000

Interest on $800,000 Bonds, say.....53,000

Leaving for current expenses, dividends, and to extend the Works, per annum.$135,000

The entire property is mortgaged to the Union Trust Company, New York, as Trustee for the Bondholders.

The mortgage contains the usual covenants of Trust Charter, and of the Mortgage to Union Trust Company, etc., furnishing semi-annual statements.

Government securities and Bonds, having market values, taken in exchange at par.

Bonds sent by express to any part of the country, free of charge. We think that securities at the price we are offering it, will compare with any in the country.

UTLEY & DOUGHERTY,

NO. 11 WALL ST., NEW YORK.

CONNECTICUT AIR-LINE BONDS.

The value and importance of twenty-seven miles saved in distance, and about one hour in the time between the Metropolis of New England and the Metropolis of the Nation cannot be over-estimated.

The Air-Line Road, 52 miles in length, running between New Haven and Willimantic, in Connecticut, forms the connecting link in the Grand Through Route between New York and Boston.

The Road is nearly completed to Middletown, which is about the center of the line, and will be entirely finished to that city during the present month.

On the unfinished portion, between Middletown and Willimantic, some three thousand men are engaged. The grading is more than half done, and the iron-work for bridges and viaducts is well under way.

The utmost care is used in the construction of the road, the projectors aiming to make it the most substantial, thoroughly-built, and safest road in the country.

THE FIRST MORTGAGE BONDS

OF THE

New Haven, Middletown, and Willimantic Railroad Company,

Secured by a lien on ALL THE PROPERTY OF THE ROAD, present a safe, convenient, attractive, and profitable investment. They bear SEVEN PER CENT. INTEREST, payable half-yearly—May and November, in New York—FREE OF GOVERNMENT TAX, and FROM STATE AND LOCAL TAXES IN CONNECTICUT; are issued in denominations of $500 and $1,000, and can, at the option of the holder, be REGISTERED, with or without coupon attached.

This deservedly popular Security possesses advantages which will always make it a FAVORITE INVESTMENT, and one which must be constantly in demand.

PRICE, PAR AND INTEREST.

HATCH & FOOTE,

BANKERS AND DEALERS IN GOVERNMENT SECURITIES,

No. 12 WALL STREET, N. Y.

THE TENDENCY OF MANY SYSTEMS is of an unhealthy nature. Impurities of the Blood, instead of being carried out of the system through the secretions, are accumulated in the Blood, and are thrown upon the surface in the form of humors, such as pimples and sores, often resulting in a disease of a scrofulous character. The use of SCOVILL'S BLOOD AND LIVER SYRUP will cleanse, purify, and carry off the humors through the secretions, out of the system, and put new life and health in the body, which will invigorate the system into a healthy state.

B. A. FAHNESTOCKS VERMIFUGE

CAUTION.

Should occasion require you to purchase B. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are *B. A.* This is the article that has been so

FAVORABLY KNOWN SINCE 1829,

and purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

Schwartz & Haslett,

FORMERLY

B. A. FAHNESTOCK'S SON & CO.,

SOLE PROPRIETORS,

PITTSBURGH, PA.

HAINES BROS.,

PIANO-FORTE MANUFACTURERS,

Nos. 356, 858, 360, 362, 364, 366, 368, 370, 372

Second Avenue, cor. 21st St.,

NEW YORK.

NAPOLEON J. HAINES. FRANCIS W. HAINES.

ARMORY OF THE 22d REGIMENT.

WOOD BROTHERS

have removed their entire stock of

FINE

PLEASURE CARRIAGES,

embracing every variety for City, Park, and Road Driving, to the Armory of the 22d Regiment,

14th Street, bet. 6th and 7th Avenues.

Attention is called to the fact that these Carriages are Fresh Stock, exclusively of their own manufacture, of the newest designs and most perfect finish, made for the present season to stock their new Warerooms, 740 Broadway; but, owing to the late accident, that necessitates the rebuilding of their Warehouse, have been removed to the above Armory, on 14th Street, and are to be

SOLD AT COST OF PRODUCTION.

Elegant Close Coaches - -	$1,000
Landaus - - - -	$1,500 to 1,650
Clarences - - - -	1,400 to 1,650
Wagons - - - - -	350 to 400

THESE CARRIAGES HAVE NO SUPERIOR IN ELEGANCE, DURABILITY, OR FINISH.

Prices fixed, and every Carriage offered for sale is equal in quality to those built to order.

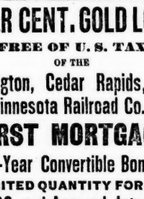
GUARANTEES MADE GOOD IN EVERY CITY OF THE UNION.

THEY ALSO OFFER

PONY CARRIAGES, New Designs, for - - - - - - $150

PONY CARRIAGES, with Rumble Seat for Servants, - - 200

573 BROADWAY, OPPOSITE METROPOLITAN HOTEL.



573 BROADWAY, OPPOSITE METROPOLITAN HOTEL.

C. C. RICHMOND

keeps a full assortment of Ladies', Misses, and Children's Fine Gaiters, Boots, and Shoes; also Gents', Boys', and Youths' Boots and Shoes, in all the varieties of style, manufactured expressly for Spring and Summer wear; and OFFERS THEM AT GREAT REDUCTION FROM FORMER PRICES.

This is the place to get FIRST-CLASS GOODS at low prices. Call and examine the stock, and you will be satisfied. Particular attention given to measure work. Remember the Stand,

573 BROADWAY, Opposite Metropolitan Hotel.

A Safe Investment.

FIRST MORTGAGE BONDS

OF THE

Chicago, Cincinnati

AND

LOUISVILLE RAILROAD CO.

These bonds are part of the first and only issue of the Company for $1,000,000, covering its entire property, and are the rate of $13,500 per mile. Of the whole amount $600,000 have been already placed, leaving but

$400,000 to be Sold.

They are 7 per cent. coupon bonds, due in 1887, interest payable 1st January and July in New York. The Road is in operation. It is 75 miles long, extending from La Porte, on the Lake Shore and Michigan Southern, to Peru, where it connects with the Toledo, Wabash and Western and the Indianapolis and Cincinnati Roads. It runs through one of the finest sections of Indiana, and makes a connection at both terminals through the Peru from Chicago to Indianapolis, and thence to Cincinnati and Louisville.

We consider safety one of these bonds as a desirable security to investors, AS THE NET EARNINGS OF THE ROAD FROM THE OPENING OF ITS LINES IN EXCESS OF THE INTEREST ON ITS BONDED DEBT, ARE AND CONSTANTLY INCREASING. Besides, it is designed to extend the Road to Lake Michigan, at New Buffalo or Michigan City, the coming season, which will also greatly increase its earnings.

CALDWELL & CO.,

No. 22 Wall street.

J. A. UNDERWOOD & SON,

No. 15 Exchange Place.

U. S. Trust Company

49 WALL STREET,

FIRST FLOOR

Capital and Surplus - - - $2,000,000.

INTEREST ALLOWED ON DEPOSITS,

which may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.

JOHN A. STEWART, President.

WILLIAM H. MACY, JOHN J. CISCO, } Vice-Presidents.

TRUSTEES

PETER COOPER, D. COLDEN, ROYAL PHELPS, DANIEL DREW, JAMES SUTTON, THOMAS SLOCOMB, SHEPHERD KNAPP, JOHN L. RIKER, R. F. WHEELWRIGHT, CHARLES H. MARSHALL, WILLIAM TUCKER, JAMES BROWNE, WILLIAM E. DODGE, EDWIN D. MORGAN, CLINTON GILBERT, JOHN JACOB ASTOR Jr., DANIEL LORD, EDWARD JONES, GEORGE T. ADEE, SAMUEL SLOAN, JOHN CLARK, CYRUS CURTIS, SAMUEL NELSON, ERASTUS CORNING, JAMES M. SCOVILLE, JOHN CASWELL.

WILLIAM BARROW, Secretary.

John J. Cisco & Son,

BANKERS,

No. 59 Wall st., New York,

(Grown Brothers & Co.'s Building.)

RECEIVE MONEY ON DEPOSIT, IN GOLD, COIN, OR CURRENCY, and allow interest at the rate of four per cent. per annum on daily balances, subject to check at sight.

Issue Certificates of Deposit, bearing four per cent. interest, payable on demand

Negotiate Loans

Execute prompt[illegible] orders for the purchase and sale of Gold.

Buy and Sell Government and other Securities on commission.

Make collections on all parts of the United States and Canada.

GEO. OPDYKE & Co.,

BANKERS,

NO. 25 NASSAU STREET,

offer for sale the following desirable securities:

NEW YORK, OSWEGO, AND MIDLAND RAILROAD first mortgage 7 per cent. bonds, free of Government tax, principal and interest payable in gold. Price par and accrued interest in currency.

MOBILE AND MONTGOMERY RAILROAD first mortgage, 8 per cent. bonds. Price 85 and accrued interest.

The attention of investors is invited to these well-secured Bonds, and upon application full information will be furnished.

£150,000,000

Sterling in Money and Estates remain unclaimed in England, Scotland, and Ireland, in many cases as far back as 1600.

Gun's Index to Advertisements for Heirs at Law, Next of Kin, Legatees, and cases of unclaimed money (Part 2, containing upward of 3,000 names), price 10 cents. JOHN HOOPER & CO., No. 47 Park Row, New York City.

BANKING HOUSE OF

GWYNNE, JOHNSON & DAY,

No. 16 Wall st., New York.

Special attention given to the negotiation of Corporate Loans, such as first-class City and County Bonds, and Bonds of Railroads under course of construction. Gold, Governments, and other Securities bought and sold on commission.

Interest allowed on deposits.

SILVER-PLATED ICE PITCHERS,

WITH

PORCELAIN LININGS,

Lighter, Cleaner, and Better THAN ANY OTHERS MADE.

TIFFANY & CO.,

Nos. 550 and 552 BROADWAY.

IVORIDE

KNIFE-HANDLES

EQUAL IN

BEAUTY and DURABILITY

TO THE GENUINE

IVORY,

AND AT

HALF THE PRICE.

This

The Independent.

JUNE.

BY JOEL BENTON.

The bee is still on the clover,
The butterfly sigzags along;
Sweet Maud, in the lane with her lover,
Is trilling a passionate song.

The humming-bird jostles the daisy;
The lily's white, opaline mouth
Is kissed by the freebooting, lazy
Marauder—the Wind of the South.

The sky bends its cup to the mountains,
A goblet of marvelous blue;
The rainbow, from silver-edged fountains,
Shines out o'er the cascade anew.

The oriole sings with the phebe,
The robin replies to his mate;
The bumble-bee hurries—a Hebe
Encumbered with nectarous freight.

Sweet Maud thinks 'twill always be summer,
Her partner is equally sane;
And, fearing to meet some chance comer,
Close-locked, they glide out of the lane.

O, sweet is the scent of the clover,
The year strikes its opulent noon;
Yet blot out but love and the lover,
And where is the beauty of June?

THE STABILITY OF POPULAR GOVERNMENT IN THE FREEDOM OF RELIGION.

BY REV. GEORGE B. CHEEVER, D.D.

SPEAKING of the government of God, and the acknowledgment of it among the nations and in the affairs of this world, the Prophet Isaiah says that this wisdom and knowledge shall be the stability of thy times and the fear of the Lord thy treasure. Nothing but the possession and minding of this knowledge can secure the stability of a popular government, a republican government for the good of the people. This is Paul's theory by divine revelation, the Magna Charta of the liberties of mankind. For ye must needs be obedient for conscience sake toward God, the government being "the minister of God to thee for good."

This revelation is both to government and people, equally for the guidance of each and all; but, being especially for the sake of the people, and not for the sake of government, except for the good of the people, it imposes a religious duty upon the government itself to govern them by and according to the will of God, as well as upon the people to obey according to his will. And, this being the final object and responsibility, an obligation lies upon the government, coextensive with its own existence and province, to make this accountability known, and to instruct the people in the duties and necessities consequent upon it; in other words, to teach them the nature and obligations of a conscience toward God. Clearly, this is the first duty and highest expediency of government, on being thus ordained by God, and having the nature of its authority over men announced, directed, and limited by him, to do what it can to enlighten and educate the conscience toward God. Both the authority and stability of the government, and the obedience, security, freedom, and happiness of the people are thus equally secured the government being administered and respected according to God's revelation of its nature and his purpose in its establishment. Neither its nature, limitations, nor sanctions, as revealed from God, were to be kept a secret, or forbidden to be taught, because including a particular theology, and therefore supposed to be sectarian; but, on the contrary, to be universally made known and taught as the right, interest, and business of all. A state that desired the good of the people in obedience to God would, in every possible way, enlighten and educate the people as to their responsibility to God, and their duty to preserve and obey the government in subjection to God, according to his will. And the completest knowledge and regard of God's will would be the sure and permanent protection, security, and happiness both of government and people; the combination of both in this one design and determination of establishing and carrying on the government according to the will of God, under a known accountability to him in all things.

This is the only possible rational theory of government—a theory revealed for all mankind for the good of men, in the Word of God, in the Old Testament and the New. Thus is government the most beneficent of all God's gifts for man's good. "He that ruleth over men must be just, ruling in the fear of God." In this sentence is presented the revealed rule and accountability, the conscience toward God on the part of the state. Then follows the result. "He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

In the New Testament this revelation of the beneficent ordinance of government by God under this accountability to him is accompanied by an equally clear revelation of the duty of obedience on the part of the people, for their own good, under the same direct responsibility of the CONSCIENCE TOWARD GOD, binding alike on government and people; but absolutely necessary to be known and kept by the people, for their protection against tyranny, their security and hold upon the government for God's revealed purposes in their own pursuit of happiness. They are idiots and slaves if they permit the government to keep this knowledge from the people, or to forbid it from being taught in the schools.

The necessity of self-preservation authorizes the people to include divine truth in their system of elementary education, and that truth they cannot get but from the Scriptures. For the health and life of the state the people are bound to administer divine truth as a medicine both of prevention and cure. They do not force it upon any one; but the freedom of its use, the presentation of it where all can get at it and use it freely if they choose, is a necessary condition of citizenship in the republic, because the knowledge and sanctions of revealed truth are the only foundation on which the republic can stand. It is not intolerance, therefore, that gives divine truth a free place and footing, a right of possession and instruction in the schools; but it is intolerance that excludes it—the extreme of intolerance, insulting toward God and injurious toward man, that at the instigation or demand of a sect forbids the teaching of the Bible.

The right of teaching and of being taught the truth that God our Father has revealed for his children can no more be taken from men or given to men by the state than the right to have streets and highways and to walk in them. The pages and elements of divine revelation are not more rightfully the subject of exclusion or restraint by law than the square leagues of air above and around us could be rightfully enclosed by corporations, whether ecclesiastical or political. It is one of the normal conditions of the state that it shall abide in the open air of God's truth, every living creature having the same equal and indefeasible right and privilege and necessity of breathing that truth. And on the surface of the earth the roads between cities and villages, the highways connecting kingdoms, the pathways of the seas, cannot by universal right of possession for all mankind be freer to all than the highways of divine truth, which belong to all mankind before they are divided into states, as universally as the mountains and the mountain passes of our globe, or the harbors of the ocean, or the straits of the seas. Indeed, the configurations of the globe were ordered, and the limits of nations and families prescribed in reference to the work to be done by divine truth in its divine freedom upon all and for all that should dwell upon the face of all the earth. The possession of the schools by divine truth, the running of the paths of God's Word across and through the schools, was not by ordination of the state; but before the state, by growth, custom, and familiar immemorial right of the people. Now, whatever purchases have been made or bargains concluded between proprietors, landholders, sects cannot interfere with those ancestral covenanted paths or the freedom of them. They belong to all society.

Twenty years' open use of a pathway through fields in England give a right of public possession that no man nor corporation can take away. And so with this right of God's Word in the schools. It is a pathway for the people; infant feet have trodden it generation after generation; the state cannot take it from them. If it were permitted to do so, it would be the beginning of a revolution backward from republican and divine freedom to monarchical and ecclesiastical despotism. If the people ever deliver up these reins into the hands of their rulers—these reins that are the true regulators of a self-government appointed of God—they not only deserve to be enslaved, but they will be. There is no privilege nor right that cannot be taken from them, if they give up their divine right and prerogative of the freedom of the Word of God. Without that freedom, and the freedom of a conscience trained accordingly, there is no such thing as an intelligent religion and morality.

Washington asked, "Where would be the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?" Now the sense of religious obligation inheres in a conscience toward God, and Washington's argument was just this: that, there being no security of morality without religion, there must be a religious training of the conscience in a system of national education, for "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Now, if the state cannot even assume that there is a God, or teach it, or that the Bible is the Word of God, and has a claim on our belief above all other books, it cannot train or educate the conscience of the citizens in or under any moral or religious sanction toward God, it cannot even indicate the God of revelation as the Lord and teacher of the conscience, any more than Vishnu or Moloch, Jupiter or Apollo. The possibility of a conscience toward God is cut away, and the whole sphere and space of conscience is in relation to the people, the one supreme rule being this injunction against any particular religion, this rule of no rule or principle for conscience being taught that would conflict with the conscience of any other citizen, religious or moral. That is, instead of the state being governed and guided by a conscience toward God, and teaching such a conscience, it is bound to to be governed and guided only by a conscience toward man, and to teach that rule as first and supreme, on the ground of the theory that government is the ordinance and creation of the people by compact, and that all who enter into that compact, being equal owners of the government, have equal rights to determine what shall be taught and what shall not in the common schools, and to reject and forbid anything from being taught there against which any individual conscience protests. My conscience shall not only be my guide as to myself and my children in respect to what religion I will have taught, but it shall be the rule for all other consciences that they shall not be taught anything that I do not choose for myself. If my conscience excludes God and all forms of theology, the consciences of my neighbors must endure the same exclusion, otherwise the admission of the idea of God in the school system anywhere would be an intolerant forcing of a particular religion on my conscience, and this would be a union of church and state; it would be exactly the dreaded evil out of which we fled from European establishments, and do not intend to find ourselves, having escaped the frying-pan, roasted in the fire. The theory is, that there is no alternative between a religious establishment and an establishment of irreligion by interdiction of all religious truth; no such thing as freedom of religion without the forbidding of religion.

The idea is, that unless we forbid religion and religious teaching altogether we force religion upon somebody and make a religious state establishment. Whereas the freedom of religion is impossible under an interdiction of all religious teaching, and the injunction of the state against it would be the most detestable establishment possible.

It will not be denied that the example and the reasoning of Washington are a great light for us as to the foundations and security of our government. "Of all the dispositions and habits," said he, "which lead to political prosperity religion and morality are INDISPENSABLE SUPPORTERS. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. A volume could not trace all their connections with public and private felicity."

These principles and warnings were laid down by Washington with special reference to the security and right of a religious training of the conscience. Out of such principles grew the provision in the third article of the Ordinance of Government for the Northwestern Territory, namely, as follows: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

If this pregnant sentence means anything, it certainly means that, religion being the foundation of good government as well as morality and knowledge, it is the right and duty of the state to provide for its inculcation in the schools. This is indisputably one of the things meant and intended in this fundamental ordinance of our American system of government. No such ordinance as this, providing in like manner for the instruction of the people in religion and morality as well as knowledge, for the purpose of good government, and as being necessary for the same, can be found in the history of any other nation. It cannot be denied that religion and morality are here set forth as essential branches of teaching in any system of education established or encouraged by the state for the children of the citizens. It is as plain as the day.

But, according to the theory of government now broached and advocated, this ordinance should have run thus, namely: "Religion and morality, being outside and beyond the province of the state, the state cannot have nor teach any particular religion, nor permit any religion to be taught in the schools; for this would be an interference with the conscience and an establishment of religion by the state. Nothing, therefore, but secular knowledge only shall forever be encouraged and provided for by schools and the means of education."

Now it is clear from such proof as this that our Revolutionary Fathers, in organizing a republican government, proposed and determined to base it on religious principles—the principles of the Christian religion. Washington had no other religion in view when he said that religion was necessary in the education of our citizens. The fathers and framers of government in the Northwestern Territory had no other religion in view than the Christian religion, and that only, when they said that religion and morality must be provided for in the schools. The signers of the Declaration of Independence and of the Constitution had no other religion in view when they said, *In the year of our Lord* we lay the corner-stone of this republican government. It cannot be true that "they did not propose to affirm or deny anything in respect to religion," though this assertion has been roundly made respecting them. If language means anything, they certainly did affirm the Christian religion as being the religion of the government; and when they assumed as a necessity for political prosperity that the citizens should be taught religion they certainly did mean the Christian religion, and none other. Washington meant that religion; Franklin meant that religion when he proposed prayers in Congress; John Adams meant that religion when he sustained the proposition; even Jefferson was understood to mean that religion in appealing to the Supreme Judge of the world, and putting his name to instruments of state and acts of government in the year of our Lord and in reliance on the protection of Divine Providence. And Washington meant that religion when he said that religion and morality are indispensable supports of political prosperity, and when he publicly and fervently besought the Almighty to avert or mitigate the evils to which any of the possible errors of his own administration might tend. And Madison, and Hamilton, and all the fathers and framers and signers of the principles and articles of our government, and expositors of the same, in all their references to religion, and to God and the Word of God, meant the Christian religion, and none other.

Book Table.

PRISON REFORM.*

No philanthropy is so difficult as that which deals with criminals. It is hard for society to be even just to those that have wronged it. The moral sense of society is hostile to the convict. What is more, the instinct of self-preservation is keenly alive to the wrongs wrought by criminals, and fear is proverbially cruel. Last, therefore, of philanthropic movements to get a hold, it is likewise from its very nature the most difficult to carry forward. A very one-sided man may be useful in any other reform. The benevolent impulse will alone set him going, and, if it carries him too far, the conservatism of the community will prove a counterbalance sufficiently strong to keep him from doing harm. But in prison reform a man with a mind constituted otherwise than judicially will work infinite injury. Indiscriminate sympathy for prisoners, without regard to the claims of justice and the welfare of society, is almost worse than no pity at all. Nothing can be more pernicious than to encourage a criminal to regard himself as an object of simple pity. So that the difficulties of prison reform lie not only in the unfriendly state of the public mind, but in the inherent delicacy of the work itself.

A single martyr, however, in any cause sanctifies it. Self-sacrifice does not go to Jerusalem on a crusade, but makes a Holy Land for itself. When John Howard began his work, it was in its very nature unpopular. There are cold-blooded Carlyles to sneer at him even now; there were thousands of them then. But Howard's death did more than Howard's life. Ever since that Russian camp fever killed the self-forgetful philanthropist, this prison-work, that was so large an element in his life, has had the double charm of romance and sanctity.

Of all the associations that are engaged in this brave but most difficult labor, none is more efficient than the Prison Association of New York; of all the works published on the subject none are so valuable as its annual reports; of all its reports none are better than this one, in which the prison-work of a quarter of a century is recounted. We hardly know which to admire the most, the wisdom and diligence of Dr. Wines in the preparation of such annual reports, or the judicious liberality of the legislature in bearing the expense of their publication.

This report is not like an ordinary public document in anything but its shell. It certainly is not like the useless pamphlets that many benevolent societies print each year, and which fill the waste-baskets of editors and clergymen, without finding a reader. From all over Europe and America the salient facts in regard to prison management and prison reform are gathered; the best plans, the freshest discussions, the newest results in this great field of philanthropy are here admirably put away. And to these reports philanthropists on both sides the ocean go, with the assurance of finding in them the most complete collection of prison knowledge in the world.

From the start this beneficent association inscribed upon its banners "Reformation the Supreme End of Prison Discipline," and for twenty-five years it has worked toward this end. It has been of the greatest service to detained prisoners who needed counsel or assistance. It has in twenty-five years tendered relief of some kind in 133,923 cases in prisons of detention. It has often delivered the poor and the helpless from the most shameful injustice, it has procured the conviction of impostors, and has been also the best friend alike of the prisoner and of society. It has helped discharged convicts to put themselves in the way of earning an honest livelihood. It has aided in some way or other 23,449 persons of this class. It has helped in thousands of cases the families of the prisoners. It has visited and inspected the state prisons, the local penitentiaries, and the county jails of New York; it has inspected almost all the state prisons and penitentiaries in the United States and Canada. Thus about seven hundred inspections of penal institutions have been made, and the results reported to the world. The story of the inhumanities, the brutalities, the tortures inflicted on the helpless has been published, the incapacity of prison officers has been exhibited, and many and great reforms introduced.

But we would not for a moment have the reader think that the prisons even of New York have attained anything approaching to perfection. On the contrary, the Association frankly testify that, "upon the whole, the management of the prisons—financial, industrial, and moral—appears of late years to have been rapidly deteriorating, and abuses and corruption to have multiplied to an alarming degree." And all this after twenty-five years of persistent effort to improve prisons and the condition of prisoners. The jails are overcrowded; the sexes are often not separated; the prisoners are not classified; the county jails are schools of vice; the prisoners are idle; the jailers are incompetent; neither secular nor religious instruction is provided for; the buildings are unhealthful and insecure; and detained prisoners are mixed with convicts. The state prisons are corrupted by the vicious, dishonest, and debasing contract system, by which the men are let out to heartless speculators, and their reformation held secondary to the profits of the ring represented by the holder of the contract. The prisoners are worked not to learn a trade, not in such a manner as to help in their reformation; but to enrich the greedy contractor. The vile root whence all this blundering, wicked management comes is political influence. The unscrupulous men who control political action neither fear God nor regard man. What does it matter to them that the present system results in the destruction of the bodies and souls of men, develops crime, and curses society? Hon. John Fustian must go to Congress; and his "friends" who get him the nomination must be rewarded. What better than to put them into the offices in the prisons, though he knows they ought to be in the cells? And if by mistake an honest man should get in, and if by a happy accident he should prove to be as competent as he is honest, he is doomed to be "rotated" out of his place, to make room for some vagrant politician, whose "services" give him a "claim" to an appointment. With these two great cankers of the contract system and the constant change of officers, do you wonder that there is no improvement, but rather the contrary? There is wanted a better penal code. There is wanted, more than all, a public sentiment that shall demand the correction of these great evils.

Dr. Wines, the corresponding secretary, to whose ability and diligence the Prison Association of New York owes its present efficiency, is not only a philanthropist and a judicious one, he is likewise master of the philosophy of philanthropy. In this volume, in addition to the report itself, are papers from the pen of Dr. Wines, treating with great ability of the capitalists of crime; of how criminals are made, and the best means of diminishing their number; of the seeds of crime; in favor of permitting convicts to share in their earnings; in favor of a national bureau of prison statistics; of the true theory of public punishment; of the duty of society to discharged convicts; giving pictures from prison-life; of criminal lunacy; of public charities and county jails in Ohio; of prison reforms in Massachusetts; of Montesinos and his prison at Valencia; of Obermaier and his prison at Munich; of the prisons of France; of the recent legislation in New York on the subject of adult reformatories; of the action of the legislature in regard to prison-labor; of the proposed amendment to the constitution of New York; and of capital punishment. And, besides all this, he has included many valuable papers from other pens in this country and Europe. Indeed, this book is a complete cyclopædia of the whole subject.

On reading this report, and considering how deep and broad are the foundations that the friends of this great reform have laid, we feel sure of its complete final success. It may halt for a better public sentiment, it may be retarded by political rings; but its voice will be heard, and that at no distant day.

* TWENTY-FIFTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE PRISON ASSOCIATION OF NEW YORK, and Accompanying Documents for the Year 1869.

A POET OF THE GOLDEN GATES.*

WE must all fold our hands, and wonder and wait, at the ever-renewing marvel of life and civilization upon the Pacific Coast. The story of California is the romance of modern colonization. But twenty-one years ago her fame suddenly shot up into the air and spread over the world in promises that allured and maddened multitudes. The succession of chapters in her record since then has been a succession of astonishments. How strange and fascinating is the spectacle of society now asserting itself there—neither American, nor European, nor Asiatic, but a new order of things compounded of them all!

Yet, after our first firm assurance of the fact that the veins and arteries of California ran with veritable gold, we might have been prepared for any wonders in the development there of the material forces of civilization; while at the same time we very naturally supposed that for generations the spiritual elements would be kept down under the tramplings and scramblings of the gold-hunters. Forgetting that Nature is a genius, and is ever flinging off new and superb creations, and scorns to follow the tame little rules which we mechanically generalize for her guidance, we had imagined that California would be, indeed, rich and popular and energetic; but for a long time yet simply a province, though a province of barbaric splendor. The birth of literature in California is the refutation of our foolish fancy, and is a more startling event than any before it in this rehearsal of surprises.

The literature of California has sprung upon us, without any note of its coming. It has risen in the world as suddenly and as silently as the sacred Temple of Solomon, according to the couplet of Reginald Heber:

"No hammers fell, nor ponderous axes rung;
Like some tall palm the mystic fabric sprung."

Before we have time to prophesy it, we are called upon to chronicle its appearing.

Among the youngest and most vigorous of the literary artists of California is Charles Warren Stoddard, whose poems, written when he was little more than twenty years of age, have been published in an exquisite volume by Messrs. Roman & Company, of San Francisco. As we open this volume, we inhale the breath of a new atmosphere; and we see a light along these pages, unlike that of New England or of Old England, but shining upon us from wild valleys, among strange mountains, and from far-off Pacific isles.

Here, for instance, is opened to us a vision seen never before by us, but seen and to good purpose by this poet at "Point Lobos":

"Clear noon without obscurity.
No flake of cloud 'twixt heaven and me;
No haze about the Golden Gate:
The hearty sun doth willfully
His profuse beams precipitate.

"I cling to humped rocks that kneel
On unwet sands, where breakers reel
In splendid curves, and pile their foam
In spongy hills, that slow conceal
And duke and drift-wood find a home.

"We clasp the silver crescent set
Within the hazy parapet
That belts the horizon: in glen
I count the fitful puffs that fret
The eternal levels of the sea.

"I watch the waves that seem to breathe
And pant unceasingly beneath
Their silken coverings, that crinse,
As, flecked with swirls of froth, they seethe,
And whip, and flutter to a fringe.

"Brown pipers run upon the sand
Like shadows: far out from the land
Gray gulls slide up against the blue;
One shining spar is sudden manned
By squadrons of their wrecking crew."

We are not acquainted with the personal history of Mr. Stoddard; but there are in his poems some traces of defective art, and even instances of grammatical negligence, which imply that he has studied poetry more in Nature than in books. Whatever formal blemishes may here and there lie upon the surface of his pages, his poetry has wealth and variety and virile power. There is in it that bracing tone of daring, hearty independence, that emancipation from the sickliness of idolatry for conventional models, which makes the literature of California so refreshing to minds accustomed to the timid and backneyed utterances of our reigning schools. Moreover, if Mr. Stoddard will be patient, and give himself up purely and wholly to his art, no one who reads this book can doubt that he will become a true master of poetic expression. Already in his early manhood he shows a command of melodious and racy diction, and an ear for the mystic rhythm of verse, which are of a very high order. For example, take a few lines from his rich and imaginative poem entitled "Drowned! Drowned!"

"'Tis said when drowning, snatched from life and limbs—
When drowning is sad waters deep and wide—
When drowning, that the waters and the wave
Do moan most musically, and, singing, sigh
In tenderest tones, and witching wild refrains,
That enter at the ear and fill the brain
With music, quieting; and that the soul
Is fraught with harmony, and urged to leave
Its transient habitation I' the clay.
And seek that far beyond we know not of."

Then, too, besides his subtle command of the witchery of words, his genius supplies him with imagery at once dainty, airy, and graceful. Observe the delicacy of these fanciful lines from the poem called "Singing Shells":

"Long ago! Long ago!
'Twas Orpheus tuned the shells to voices;
And all along the pebbled shore
Was music, where was none before,
And now each little one rejoices;
And every shell a tale doth tell
How music came with them to dwell;
And all along the pearled shore,
Though winds do rave and toss the wave,
And bitter spray is on the land,
He guards them well, each little shell,
Who holds the waters in his hand.
So all along the pearled shore,
Mid sighing waves or ocean's roar,
They sing, and sing, forevermore."

And if these are fair specimens of his lighter graces of touch, we might point to the poem named "The Two Cleopatras" as an example of his power in bolder and more imaginative thought; a poem in which he draws a magnificent and well-sustained parallel between Night and the renowned Egyptian queen:

"Night is the shadow of that Ethiop queen,
With brow as dark as Night, as richly jeweled
In barbarous ravishment of luxury."

His sonnet of "Yosemite" contains some lines of true grandeur. In the poem entitled "Mara" there is great beauty of phrase and a tone of weird, dirge-like impressiveness. We are much mistaken if this "Rhyme of Life" be not a gem:

"If life be as a flame that death doth kill;
Burn little candle for me,
With a pure spark, that I may rightly see
To word my song, and utterly
God's plan fulfill.

"If life be as a flower that blooms and dies;
Forbid the cunning frost that slays
With Judas-kiss, and trusting love betrays
Forever may my song of praise
Untainted rise.

"If life be as a voyage, or foul or fair;
O! bid me not my banners furl
For adverse gale, or wave to scare,
Till I have found the gates of pearl
And anchored there."

We shall henceforth regard with great expectations this brilliant young Californian. If he is faithful to what is given him, neither the ocean nor the mountains can stop the flight of his fame.

—We propose to give Professor J. H. McIlvaine's excellent *Elocution* (Scribner & Co.) the unfair treatment of criticising some of its minor errors; and we turn to the chapter on "Pronunciation." He says that in *nature, virtue* "the transition sound between the two syllables is precisely that of *sh*." Admitting that this is the transition sound—and many accurate speakers would deny it, while still others would deny that the *ch* sound is identical with *tsh*—it certainly does not connect the two syllables, but is the second element of the second. He says that the sound of *a* in *all* is "very nearly related to *o* as in *nor*." It is precisely the same. The relation of *a* in *hat* to *a* in *care* is utterly misapprehended. The writer does not see that the latter sound is precisely that generally given to *a* in such words as *bank, rag, hag*. Let him pronounce *hag* and *hag-gle* together, or *bank* and *ban*, and he will see that the prolonged *a* in *care* does not owe all its peculiarity to the "peculiar subtonic *r* by which it is followed." Just as the somewhat broad Scotch pronunciation of *a* in *man* (not *mon*), or our *a* in *ask*, is the short of *a* in *arm*, so the English *a* in *fat* is the short of *a* in *flank* or *flare*. But our Scotch utter want of philosophy in the analysis of sound is painfully evident in his statement that the sounds of *i* in *pin* and in *pine* stand in the closest relations to each other. The relation is simply this: that the former simple vowel is the short of the subsidiary element of the latter diphthong. The "*ur* sound" of *fur* he understands as little as almost all writers; but seems unaware of its resistance to classification. He assigns it to *syrup* and *stirrup* as well as to *sergeant* and *sirloin*. We never heard this sound given to the *e* in *America*, and do not believe the author ever did, whatever he may imagine. Prof. McIlvaine says the difference between *e* in *eve* and *i* in *pin*, or between *o* in *nor* and *o* in *on*, is "hardly *perceptible*." The difference between *sin* and *scene*, between *God* and *gaud* "hardly perceptible"! It is the entire difference of longitude between a short and a long vowel, a difference which our author utterly ignores. The *o* in *old* he makes a diphthong composed of the elements *a* in *arm* and *u* in *rule!* As if it were the old Greek diphthong *av!* It is the *o* ordinarily given in *whole, plus* the *u* in *rule*. After these misapprehensions, we are not surprised to hear him pronounce *u* in *but* like *u* in *burr*. All the difference he ascribes to the *r* which succeeds in the latter class of words. In *Murray, curry* the short *u* is as pure as in *hut;* but, if we coin *myrrh-ry, cur-ry* would show the difference to the obtusest ear. Let the author ejaculate the Indian *ugh!* and see if he has not the pure *u* in *burn* without the softest trace of a trill. The pure analysis of *ou* in *our* is ridiculous. It makes a combination impossible to articulate diphthongally. And the vulgar Yankee pronunciation of *one* is equally misapprehended. We do not know what other plain blunders (we do not notice the constant absence of philosophical analysis) we might find if we went beyond the 264th page. We stop here, and protest to the students of Princeton that they must not disfigure their utterance by the finicalities which we find here printed in unblushing type—such as *kyind, gyard, gyide*, and even *cyat* (cat!), *gyat* (gat), *gyess* (guess), gyilt (guilt), gyirl (girl), etc., which luckily are unpronounceable, except by an effort such as must be made to articulate the initial nasal in the name of Lake *Ngami* or in *Mpongwe*. The rest of the book is generally sensible and valuable. How critical or philosophical it is can be judged from these specimens.

—*The Seat of Empire* (Fields, Osgood & Co.) is written by that wonderfully genial Yankee, "Carleton," (C. C. Coffin). It is not only an interesting book for the general reader, but a good notice of the Northern Pacific Railroad. Following Mr. Coffin over ground upon which we are able to test his statements by our personal knowledge, we note the easy and inaccurate manner in which he sometimes gathers his information. Like all Eastern people, he will say St. Peter's instead of St. Peter, though he did not hear a single Minnesotian so pronounce it. Where he sees a fine schoolhouse, he generally announces that a majority of the inhabitants are New Englanders, though there is but one of the towns he mentions in which this is true. He speaks of the population of Mendota as Germans and Irish, while the fact is that the most of them are Canadian French. He attributes the failure of St. Anthony to the fact that its proprietors were Southern, while the simple cause of its failure stared him in the face. The land about St. Anthony is almost too poor to raise thin grass; that west of Minneapolis, its neighbor, is a perfect Garden of Eden. The retail trade is the foundation of every town. The more important statistics are generally correct and exceedingly valuable. But he let the Red River people make him the victim of some great stories about the absence of wind on the coldest days. It is literally true that when the thermometer is forty or more degrees below zero there is *usually* an absence of wind. But it blows all the way down, and if Mr. Carleton had been in a hurricane, with a descending temperature from zero to forty below, he would be peculiarly thankful for the stillness that followed. The book has all the genial characteristics of Mr. Carleton. He sees everything with open eyes and writes in a charming way.

—When the first volume of Bryant's translation of *The Iliad of Homer* appeared, we noticed it at some length, expressing the opinion (which we see no reason to modify on now receiving the concluding volume) that it is and will remain the best rendering into English verse of the old bard. We may also say that we believe it will be the most popular in England, and we could add in this country, if Fields, Osgood & Co. will only give us a cheap edition, which the common folk can buy. Many an impecunious youth, looking on such sumptuous volumes as Bryant's *Homer* or Longfellow's *Dante*, which the copyright law prevents him from owning, will, like Chaucer's Clerk, who rode to Canterbury on a horse

"As lean as is a rake,
And he was not right fat, I undertake,"

bless any kind, generous patron who will

"—give him wherewith to scholay."

Our blank verse is by no means as flexible as the Greek hexameter, and a far inferior medium for the varying passions of poetry; but it is the best we have. The hexameter has never yet been acclimatised with us, though a score of gardeners have produced slender specimens from their forcing-houses; but the out-of-door air of our English language is too harsh for it. A hexameter must run on vowels, and our roads are cobble-stoned with consonants. It is the beauty of a hexameter to break up the monotony of rhythm while preserving its balance. But over the English language, with its sharp accentuation, its short, snipped vowels, its final consonants, and its neglected quantity, a hexameter cannot be driven. We must know beforehand just where and when to expect our wingless Pegasus to set down each foot, and must have our position adjusted to ease the jolt. And that Bryant knows how to ride him on the iambic decasyllable trot as well as anybody else, we suppose is indisputable.

—The writings of the Ante-Nicene Fathers are of the very first importance in the study of ancient ecclesiastical history. From Scribner, Welford & Co. we receive, in continuation of the Edinburgh Series of these Fathers, Vol. II. of Tertullian, including various writings against heretics, and his own no less heretical treatise defending the corporeal nature of the soul. We learn from his *De Præscriptione Hæreticorum* that the question of woman's rights in the church is not a new one, (in fact, Paul might have taught us as much); for, says Tertullian: "The very women of those heretics, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake cures, it may be even to baptize." Of more general interest is another volume, containing *The Apocryphal Gospels, Acts, and Revelations*. Any one who is curious to learn the wealth of religious novel-writing which was exhibited in the earlier as well as in modern times would do well to get the volume.

—The best and the worst of all the Sunday school lesson systems is the Mimpriss. It is the best in the amount of patient toil spent in its preparation. It is the worst, or nearly so, in that it attempts too much. In Sunday school teaching we have to work mostly through plain people, who are not professional teachers, who have not much leisure, and who are not able to digest an elaborate and intricate system. Mr. Mimpriss seems to forget, too, how short the is time and to attempt too much. Sunday school teaching should not have for its primary object the teaching of Scripture facts or Scripture doctrines. What Sunday school work is meant for is, spiritual result; all else is but means to this end. The true ideal Sunday school lesson-book is just as simple as possible, has just as little machinery as possible. The Mimpriss system is apt to discourage the teacher by the amount of apparatus and scaffolding that it presents. (New York: Dodd & Mead.)

—*The Vicar of Bullhampton* is like all of Anthony Trollope's novels; and, of course, like nobody's else novels. Its heroes are the heroes of an English country village. You know them if you have read the other of Mr. Trollope's stories. The titles change, the characters vary a little, the background is rearranged a little; but the material is never very different. There is a stubborn Marquis in this one, checking up Mr. Puddleham, a somewhat stolid but combative Methodist preacher, in a foolish fight against a vicar of the Establishment, who is the real hero. There is also a squire and a love story. But, with all this sameness of web and woof, there is always a freshness in the figure that Mr. Trollope weaves. He does not go very deep in his psychological analysis; but it is always acute, and the ethical feeling is always a healthy one, while the story never fails to interest the reader, without resorting to any cheap stunning effects. (Harpers.)

—We must accept L. Mühlbach as a fixed fact. That which the people read is a fact beyond criticism and critics, except in so far as it is the place of critics to lift up the standard of taste. People read these books. Who they are we do not know; but there are thousands of them. Few of our "blood and thunder" writers are masters of so vicious a style. In *Queen Hortense* (Appleton), which is now on our table, we open almost at random to such a passage as the one (p. 8) in which the French Revolution is as usual compared to a volcano. Of this volcano the writer says it had already "flung out the bloody guillotine from its crater!" On the very next page the slaves of Martinique are in insurrection, "and the firebrands which they hurled into the dwellings of the whites served as the bridal-torches to their espousal of liberty!" If run-mad rhetoric can go any further, we do not know where to find it.

—Nothing can equal the German maps or globes made in relief to show the physical character of the world. The clumsy devices by which mountains are represented in ordinary atlases quite fail to show the nature of the countries; but in a map of papier-maché, which actually puffs out the hills and plateaus and sinks the lakes, it almost seems as if we had the very country spread under our feet. C. Raaz's large relief map of Palestine is an excellent one, though somewhat expensive; but B. Westermann & Co., New York, have prepared a fine photo-lithographed copy of it, mounted as a wall-map, and which gives all the effect of the original. We have studied it with a great deal of satisfaction, and the effects of light and shade are so admirably rendered that one could hardly believe, without feeling of the map, that it is a plain surface.

—Mrs. Sarah J. McNair Wright has written another temperance tale, *Jug or Not* (National Temp. Soc.); this time to illustrate the terrible effects of the hereditary transmission of the love of drink and the effects of drunkenness. The subject of temperance, much as we are interested in it, is a hard subject for story-writing. Story-writing, when worthy of the name, ranks with the arts; but intemperance is so hideous that nothing can give it a place in artistic literature. Juggernaut expresses our feeling in regard to the whole class of stories devoted to this subject; they may do good, but they roll over the finest part of the soul as remorselessly as the idolcar.

—*Daily Bread and other Stories* is the title of a book published by the American Unitarian Association, and is of excellent literary character. "Daily Bread," the first story, and "Christmas Waits in Boston," the fifth, are by Rev. E. E. Hale; "Bessie Gray," the fourth, is by Mrs. Martha P. Lowe, while "The Oiled Feather," "The Man who Kept Himself in Repair," and "Jessica's First Prayer" are English reprints, already issued by several American publishing houses and religious societies.

—Part XXVII. of Hurd & Houghton's American Edition of *Smith's Dictionary of the Bible* is excellent, like all the previous numbers, and gives evidence to the painstaking care of the editor. The article "Septuagint" has received from Dr. Ezra Abbot an immense amount of valuable addition. Under "Sibmah" we notice that its locality is unknown. We wish that it had been added, as a guide for explorers that the Talmud gives *Shiran* as another name.

—A anonymous *Reply to John Stuart Mill* on "The Subjection of Women" (Lippincott) may make some points; but the style is so diffuse and tiresome that we find it almost impossible to follow the drift of the writer. That Mr. Mill has placed the woman question on precisely its right and final basis we do not feel sure. We have looked with desire, and have looked and desired in vain, as yet, for a reply worthy of the ability of Mr. Mill and the greatness of the subject.

—The *Harker Family* is another temperance tale, (National Temperance Society), said to be suitable for Sunday schools; but we should not be willing to have any tender-hearted child harrowed by the detailed recital of brutality and suffering, because we do not believe any good can be had from such a story that will compensate for the hardening effect of such distressing tales.

—Grace Aguilar was, perhaps, the most popular writer of moral stories of her day; and she has retained no small measure of that popularity to the present time. *Home Scenes and Heart Studies* was the last of her works issued, and it has been before the public eighteen years. Appleton & Co. send us a new edition of these pleasant stories of the gifted Jewess.

—Exceedingly true, brave, and earnest are the words which Rev. George H. Hepworth speaks to young men in *Rocks and Shoals*—a thin duodecimo, issued by the American Unitarian Association. Mr. Hepworth's catholic appreciation of the work of other Christians than those of his own denomination is one of many admirable points.

—Dean Goulbourn's "Thoughts on Personal Religion" is one of the most nutritious works of a devotional character that have ever been published. Those who are familiar with it will be glad to receive his *Pursuit of Holiness*, which is a sequel to the former volume, and characterized by the same mellow sweetness. (D. Appleton & Co.)

—*Job Tufton's Rent* is one of the very best of all the temperance tales that have come to our table. And it is an English work, reprinted. In everything that goes to make the artistic treatment of a religious or moral subject the English writers leave us utterly behind. (National Temperance Society.)

—One of the best of teachers and writers of sacred music in this country is H R. Palmer, of Chicago. We have just received his *Normal Collection of Sacred Music*, (Root & Cady), especially devoted to anthems, choruses, opening and closing pieces, with occasional pieces, and a complete metrical department, etc.

—*Come Home, Mother*, is another harrowing temperance tale, which we judge from the cuts to be a sufficiently harrowing one; as, indeed, how could the story of a drunken mother be otherwise? But, if the horrors that we see will not deter people, does it do any good to invent horrors?

—*Old Merry's Annual* is a beautiful gift book, published in London by Hodder & Stoughton, in New York by Carlton & Lanahan. We have also *The Mother's Friend*, in small 4to form, from the same publishers. It appears to be the number of a periodical neatly bound.

—*Good Things* is the title of a book containing interesting matter for older Sunday school scholars, selected from the *Congregationalist*. (Boston: W. L. Greene & Co.) It is an excellent volume, as the cream of the columns of our contemporary might be expected to make.

—*Kitty Farnham's Letters* is a moderate Sunday school book, aiming to show the persecutions endured by a school-girl in trying to be a Christian. (Philadelphia: J. P. Skelly & Co.)

—*The History of Queen Hortense* is one of "Abbott's Histories," a series too well known to need criticism. This, like all the French histories of the series, is by John S. C. Abbott.

—A very thoughtful and excellent practical work is *Life at Home; or, the Family and its Members*, by William Aikman, D.D. (New York: S. R. Wells.)

—*Bound Down*, by Anna M. Fitch, is a novel not without power, but greatly lacking in naturalness and simplicity. (Philadelphia:

Farm and Garden.

PICKING AND MARKETING FRUIT.

STRAWBERRIES have been ripening up rapidly the past two or three weeks, and soon they will be followed with raspberries, blackberries, and other *fruits*. Nothing adds so much to the *profits of fruit* culture as a good system of picking and marketing. Often a single shipment of strawberries will vary *from $40 to $100* in price, according to the neatness of the appearance of the fruit, its quality, and its condition.

Josiah Hoopes, in the Delaware *Republican*, in a series of articles on fruit culture, gives many judicious hints on this important subject.

He gives directions how to raise seedling fruit trees, and how to propagate vines and plants by cuttings—points of more interest to the nurseryman than the farmer. In regard to the gathering of ripe fruits of different kinds, he says that no fruit should be taken from the tree or plant during a damp time, and especially when the dew is plentiful in early morning. Never be so hurried as to find cause for the excuse, I had no time to hand-pick my fruit, and, consequently, was forced to shake them off; for such is very poor policy. Fruit so gathered will almost inevitably decay from the effects of bruises. Each specimen should be taken from the tree one by one, handled as if they had been so many eggs. The slightest bruise or even abrasion of the skin is the sure forerunner of a dark spot, which will eventually change into some form of rot. The spores of seed of *fungi* are always ready to assist in the work of dissolution, and the slightest scratch gives them a foothold for their destructive work. Scarcely any variety of the largest fruits color and ripen so well if left to perfect themselves on the tree, and especially is this true in respect to pears. Summer varieties, as they approach maturity, loosen their hold somewhat on the limb, and by gently raising the fruit they will easily detach themselves at the proper period. This is an excellent test, and may always be relied on. To color up fruit nicely, all that is necessary will be to spread a blanket on the floor of a cool room, and then thinly and evenly place the fruit on the floor. A second blanket must be spread over them, and in a short time the effect of this treatment will be apparent in the most golden-colored Bartletts and rich, ruddy-looking Seckels imaginable. Pears perfected in this manner rarely have the mealiness of their naturally-ripened companions; nor do they prematurely decay at the core, as when left on the tree. Peaches are too frequently gathered before attaining full size, and when this is the case we need not expect good flavor. They must obtain this requisite before gathering; although it is not necessary to delay picking until very mellow. As a general rule, all small fruits are gathered too early; and, as high color is not a sign of maturity, many experienced fruit-growers are frequently misled. Never pick strawberries because they are red, nor blackberries solely on account of their dark appearance. Each should remain on the plant for some time thereafter. The Albany seedling strawberry changes to a deep crimson hue and gains continually in size after its first coloring process. It is then rich and excellent eating. And so with blackberries, in like manner; many complaining of their extreme tartness, when the fault was in gathering imperfect fruit. The Lawton or New Rochelle variety, in particular, is delicious eating, if allowed to remain on the plant until soft, when the slightest touch will sever its hold. Strawberries picked with the calyx (or hull) adhering will always carry better, and be less liable to decay, than if carelessly pulled off without this appendage. And so with cherries also, as the cavities made by parting with their stems are liable to engender speedy decay. Neither do they present so fine appearance on the table or in fruit-baskets of our market-gardeners as when temptingly displayed each with its stem attached. The foregoing remarks in relation to the proper time for gathering fruits are equally applicable to the grape. These generally color long before they are mature; and this many a novice in fruit culture frequently forms an unjust opinion of his varieties simply from testing unripe specimens. Grapes should always be severed from the vine with strong scissors or trimming-shears, and never twisted or broken off.

HOW TO KILL THE CURRANT-WORM.

by JUDGE FRENCH, *in Massachusetts Ploughman.*

Buy at the apothecary's some white hellebore (*veratrum album*), which costs about fifty cents a pound. It is in very fine powder, of a brownish hue, and is called white to distinguish it from another variety which is black. Put it into a little bag made of fine muslin that will hold say a gill, and tie the bag to the end of a stick say a foot long and as large round as a common. Open the bushes a little, and sift the hellebore on to the worms and leaves on which they are feeding, and straightway they are dead. Some who have tried it say that the effect is magical—that the worms instantly fall when the least particle touches them, or when they touch a particle of it upon the leaves.

Our worms did not conduct in this extraordinary manner. Perhaps the hellebore was not of the best quality; but, as Mercutio said of his wound, "'tis not so deep as a well, nor so wide as a church-door; but 'tis enough, 'twill serve," so our hellebore, though not instantly fatal, was enough. The worms were well powdered on the day after they appeared, and for a week afterward not one could be found alive, although they were at first in large numbers on nearly all the bushes in a row a hundred feet long.

Various other articles have been tried—tobacco water, carbolic soap, and whale-oil soap, and lime in various forms; but I do not learn that anything is so effectual, cheap, and convenient as the hellebore. Some of my neighbors are amusing themselves by picking off the worms by hand, and like that way best. For families who cannot find anything on the farm to do in planting time this may be a delightful recreation; though there are some people whose nervous system is so peculiar that neither food nor sleep would be refreshing after gathering by hand a bushel or two of the disgusting animals.

Objection is made to hellebore that it is poisonous to the fruit. I am informed, however, that it is not a deadly poison to man, and that the small quantity one would be likely to get even by the careless use of fruit sprinkled with it would be harmless.

It is used in snuff for its sternutatory or *sneezing* properties, and perhaps it kills the worms by causing them to sneeze their heads off. I have tried it on caterpillars and canker-worms, and they walk off lively covered with it; but to the currant-worm it is sure death.

I bear so much nonsense daily about the difficulty of getting rid of the currant-worm that I desire to add my personal testimony to that of Dr. Fitch and others as to the efficacy of this specific. I think I can kill more of these worms in one hour with a pound of hellebore than fifty people can pick off in a day; and as to its poisonous qualities, I had much rather chew it than tobacco.

CORN FOR FODDER.

I have tried different ways of raising it—in drills and broadcast. The latter I utterly reject. It requires more seed, gives less fodder, and leaves the land less perfectly clean than when in drills. I prepare the ground by first ploughing, as for any other crop, then harrowing, and finally by furrowing out with one horse and plough in furrows about three feet apart. Then take a half-bushel basket of corn on the left arm; and, walking along beside the furrow, strew the corn along by successive tossing with the hand. A little practice will enable any one to do it evenly, as fast as he can walk. About three bushels are required for an acre, which will be about forty grains for every foot in the furrow. I have tried different quantities of seed and find this the best. When twenty grains to the foot were planted, the corn was higher, having more room; and nearly every one who saw it declared at once that there was more fodder than where the seed was sown thicker. But they were entirely mistaken; for, on weighing carefully, the poorer, thick fodder was found to be one-third the most. It was also better for being finer, and the cows would eat it readily, stalks and all. But there was one disadvantage—the labor caused it to lie more closely, and it was harder to dry it.

As soon as the corn is sown along the furrows, it may be covered by running a harrow or a cultivator along the furrows, throwing the earth on the corn and wholly covering it. I think the best way is to run lengthwise along the furrow, although it will be covered nearly as well by passing across. In a few days the million of green blades will show themselves above the black, mellow soil. As soon as admissible, pass a cultivator between the two rows. It should be done two or three times; but, somehow or other, my men never get time to do it more than once. It is never hoed by hand, the rising and dense crop soon smothering down all possible weeds. In a few weeks the whole field is a green mass; and when the crop is cut the earth is commonly left as clean as a floor—cleaner than some housekeepers' floor.—*Cor. N. W. Farmer.*

PUT IN ROOTS.

With too many of us roots for cows and other stock are regarded as entirely secondary to the main crops of grain and potatoes, and so are neglected until after corn is planted, if not altogether. Swedish or Russian turnips, as they are often called, do not need the whole season to grow; and if sowed by the first of July are in early enough, except on some cold, hard soils, where full crops can hardly be expected at all. On such ground it seems as if Ruta-bagas required the whole summer to make roots and establish connections with the soil, so that they may make their growth in the autumn.

When Swedes (Ruta-bagas) are to be grown, the early part of June should be devoted to preparing the land by manuring and deep ploughing, and such thorough harrowing and tillage as shall kill at least two crops of weeds. A Shares's harrow will be found a very efficient tool for preparing a mellow surface. Between the 20th of June and 20th of July, according to circumstances, mark out the land in drills thirty inches apart, and sow in drills, by hand, about two barrels of good superphosphate to the acre. This should be sifted and free from lumps, and sowed evenly, a little scattered. Then, with a hand seed-drill, sow the seed at the rate of one pound to the acre—that is, use as little seed as possible. The early part of the month is not too late to get a fair crop of carrots and parsnips, and a moderate one of mangels or sugar-beets on rich soil. We can hardly urge the cultivation of roots too strongly. No crops pay better on milk and sheep farms. In city markets, where Ruta-bagas can be sold, the late sowed ones, which do not get so large, bring a better price.—*Agriculturist.*

TREE CULTURE IN GERMANY.

The cultivation of forest-trees is a regular business in the Hartz Mountains of Germany. The walk through the mountains is said to be like passing through a pine garden. The sowing of the pine-seed is done in inclosures, carefully prepared for the purpose, which are surrounded by hurdles to keep out the game. Such a forest-garden, as it is called, after a while, presents an appearance similar to a cornfield in the early summer. After two years the young shoots are transplanted into portions of the mountains where the trees have either been hewn or blown down. Five years later they are called a thicket, because the branches are then so closely interlaced that the hunters cannot get through them, and they afford excellent shelter for game. Ten years later the forester thins them out, leaving the best stems for future growth.

The growth of the tree is slow, the average age of the full-grown tree being 120 years. The sowing, transplanting, thinning, and felling go on as systematically as the seed-time and harvest of the farmer, the only difference being that of time; for, while the farmer may reap half a century of harvests, but few foresters live to see their trees grown, and none see them become giants.—*Observer.*

CABBAGE FOR CATTLE.

An English writer says: "The cultivation of the cabbage is greatly extending. It comes into use when other things fail, and is far the best succulent vegetable for milk cows—keeping up the yield of milk, and preserving better than any other known portion of the quality which cheese loses when the cows quit their natural pasturage. Cows fed on cabbage are always quiet and satisfied, while on turnips they often sour and are restless. Cabbage are given wholly on the pastures, and later in the season are either pulled or placed in the trough whole. When frosted, they are liable to produce hoven, unless kept in a shed to thaw before being used. Fifty-six pounds given at two meals are as much as a large cow should have in a day. Frequent cases of abortion are caused by an over-supply of green food. Cabbages are excellent for young animals, keeping them in health and preventing blackleg. A calf of seven months may have twenty pounds a day.

TUBE ROSES.

Because of their exquisite fragrance and beauty, every gardener should have one or more of these favorite flowers. Many persons are deterred from procuring them by the belief that their culture is extremely difficult. This apprehension need not deprive our friends of the pleasure they will derive from tube roses, if they are as successful in starting them as we have been, and we have never taken any very great pains with them. Our practice has been to start them in a frame, or in pots in the house, about the first of April; the pots can be set in a warm spot in the window, and of cold nights protected by a cloth wrapped around them. From the first to the middle of June they can be put out doors, where they will bloom toward the latter days of August, if they have vitality enough to throw out a flower-stalk. It will be well in selecting the bulbs to choose firm ones, with few or no side-shoots.—*Farmers' Home Journal.*

COAL-ASHES FOR CORN.

W. S. Smedley, Loonville, Pa., writes the Farmers' Club: "Last winter we saved our coal-ashes, sifting them and keeping them dry till spring, when we mixed with about half their bulk of ground plaster, and when the corn was well through the ground set a boy to putting the mixture on the hills, at the rate of about a half-handful to each hill, going over about half the field of twelve acres; and thought nothing more of it until harrowing time, when I noticed, in crossing the field, a very distinct difference in the appearance of the corn—that where the ashes and plaster had been applied being very dark and healthy, the other part pale and feeble. However, the whole field made a very fair crop for a dry season; but I am satisfied that that part where the plaster and ashes were applied made fifty bushels more shelled corn than where there was none—and the ashes were coal-ashes. Plaster alone had never acted so well for us."

THE CRANBERRY AS AN ORNAMENTAL HOUSE PLANT.

The common cranberry of our swamps is a very attractive plant when cultivated in pots. The plants are evergreen, and will grow in any ordinary living room without extra care, and the fruit will remain on the plants until the flowers appear for the next crop. We would advise our lady readers who are at this time looking about for choice window-plants to try a few pots of cranberries; and, unless we are greatly mistaken, they will thank us for this suggestion. There are scores of small but beautiful native plants that are well worthy of a place in our conservatories; but the idea that only rare things are valuable for such a purpose is far too prevalent among the people.—*Hearth and Home.*

WHICH END DOWN.

In regard to setting fence-posts, R. C. Strong, of Louisa County, Iowa, gives, in the *Prairie Farmer*, the following bit of experience: "In the spring of 1856 I cut a nice, thrifty white oak, about eighteen inches in diameter, for gate-posts. I split it in two, and took each half for a post. I put the butt end of one of them and the top end of the other one in the ground. Now, in the twelfth year, 1868, the former had entirely rotted off and fallen down; and the other one is to-day sound, having stood 14 years, and I think will last 10 years longer.

QUINCE-GROWING.

An Ohio quince-grower has been very successful for two years past with this fruit. His treatment of the tree is very simple. He spades the ground of his orchard every spring, and scatters a peck of coal-ashes around each tree. He finds salt the best manure for the quince, and applies about one quart to the ground under each tree after the soil has been spaded, and another quart when the quinces are about half grown. Last year he sold three hundred bushels of quinces from his orchard of three-fourths of an acre.

The *Rural New Yorker* thinks orchard grass should be more generally cultivated than it is. It is perennial, endures drought, and thrives well in the shade.

AGRICULTURAL.

RAMSDELL NORWAY OATS.
Depot 99 Malden Lane, New York.

BUY THE BEST!

STYLES, SIZES & PRICES TO SUIT ALL FARMERS
Descriptive Circulars Forwarded by Mail.

VINEGAR HOW MADE FROM CIDER, WINE, MOLASSES, OR SORGHUM, in ten hours, without using drugs.
For circulars, address F. I. SAGE, Vinegar Maker, Cromwell, Conn.

BELLS.

BELLS.
THE MENEELY BELL FOUNDRY,
Established in 1826, at WEST TROY, N. Y.,
(opposite to and regarded as a suburb of Troy) made the enviable reputation of *Troy Bells*, and its well-known production of
CHURCH, ACADEMY, CHIME, and other BELLS still stands, as it has for twenty-five years past, unequaled either in extent or excellence. Our Bells are made solely of pure copper and tin, are fully warranted, and are mounted with our Patent Rotary Yoke and other Improved Fixtures. Catalogues sent free. Address, as THOY OF WEST TROY,
E. A. & G. E. MENEELY.

TROY BELLS.
Old Established Troy Bell Foundry,
TROY, N. Y.—A large assortment of Church, Academy, Fire Alarm, and other Bells, constantly on hand and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. WARRANTED SATISFACTORY. Large illustrated Catalogue sent free on application to
JONES & CO., TROY, N. Y.

FURNITURE, CARPETING, ETC.

FURNITURE
AT REDUCED PRICES.
A large assortment of new styles Parlor, Library, Chamber, and Dining Suits. Also Cottage Setts in all Colors.
Just out, the NEW SOFA-BED, combining a SOFA and SPRING BED.
HAIR MATTRESSES AND BEDDING.
Wm. H. LEE,
No. 199 Fulton Street,
Between Broadway and Greenwich street, and
277 Canal Street,
One door East from Broadway, N. Y.

AN ENTIRE NEW STOCK
OF
FURNITURE.
Degraaf & Taylor,
having opened a Branch Store expressly for the sale of *Fine Furniture*, Bedding, Cornices, and Mirrors, a
81 Fourth Avenue,
First block above Stewart's,
will keep at all times on hand Parlor Furniture of new and elegant designs.
Dining Room Furniture, consisting of Buffets, Extension Tables, with a great variety of Upholstered and Cane Dining Chairs.
Bedroom Furniture in Walnut, Rosewood, Tulip, and Maple. Prices from $60 to $1,000 per set.
Mattresses of our own manufacture, guaranteed pure.
Private houses furnished throughout with *Mirrors*, Cornices, and Lambrequins.
To the Public.
Don't allow any interested party to humbug you with the idea that their goods are superior. Call and see for yourselves. Every article guaranteed.

T. BROOKS & Co.,
Furniture and Upholstery Warehouse,
Nos. 127 AND 129 FULTON ST.,
(Corner Sands street). BROOKLYN.

We use none but the best seasoned Wood, and the finest Materials. Our Mirrors are new and elegant in design, and our Workmanship unsurpassed.

CURTAINS IN EVERY STYLE.
PURE HAIR MATTRESSES AND SPRING UNDERBEDS.
Goods delivered in New York free of charge; also packed to any part of the country.

Bedding! Bedding!
AT SCHENCK & RYON'S BEDDING WAREHOUSE can be found, WHOLESALE and RETAIL, the largest and best-assorted stock of
FEATHER BEDS, BOLSTERS, PILLOWS, FINE DOWN,
American Live Geese, Russian, and German FEATHERS,
White, Black, and Gray Hair, Husk, Moss, Sea Grass, Straw MATTRESSES and PALLASSES,
BLANKETS, COMFORTERS, COUNTERPANES,
MARSEILLES and LANCASTER QUILTS,
Linen and Cotton SHEETS and PILLOW-SLIPS,
Plain, Ruffled, and Embroidered to order.
Canvas-bottom and slat COTS, SPRING MATTRESSES, etc. Bed Laces, Towels, Napkins, Doyles, Ticklings, and Burlaps in every style and quality.
STRANGERS, HOTELS, and PRIVATE DWELLINGS furnished at short notice and at reasonable prices, of the best materials and workmanship.
MATTRESSES RE-MADE, and TICKS CLEANED
☞ Prompt attention and satisfaction guaranteed.
SCHENCK & RYON,
263 Canal, cor. of Mulberry st., N. Y.

FURNITURE.
E. W. HUTCHINGS & SON,
99 and 101 Fourth Avenue,
Formerly 475 Broadway.
Manufacturers of RICH DECORATIVE and PLAIN FURNITURE, UPHOLSTERY, and DECORATIONS. One of the largest assortments in the city. Designs furnished and estimates given.

BEDDING!
JOHN H. WILCOX & CO., NO. 59 Fourth avenue, opposite Stewart's upper store, importers S. A. Horse Hair, manufacturers and dealers, wholesale and retail, in Hair, Feathers, Moss, Husk, Springs, Eureka Mattresses, Spring Beds, and Bedding. Feathers washed and purified by Bond & Sheldon's patent process. Live Steam. Old Feathers renovated by steam, and returned of disagreeable odor.
JOHN H. WILCOX, formerly of Meiggs & Wilcox.

W. A. WILLARD & CO.,
LOOKING GLASSES,
177 CANAL STREET,
Second Block west of the Bowery. NEW YORK.

DEGRAAF & TAYLOR,
FURNITURE,
CARPETS and MATTRESSES,
Wholesale & Retail.
MANUFACTORY AND WAREROOMS
87 and 89 Bowery, 65 Christie St., and 130 and 132 Hester St.,
NEW YORK.
(CONNECTED UNDER ONE ROOF.)
We have on hand the largest stock of entirely new patterns and designs for furnishing Houses throughout ever offered by one house in the city, and at a great deduction in price.

PRICES DEFY COMPETITION.
Second and Third Avenue cars pass our stores.
ENTRANCE 87 and 89 BOWERY, Near York.

Frost, Black & Co.,
WHOLESALE AND RETAIL
Dealers in and Manufacturers of First Class
FURNITURE
OF EVERY VARIETY.
No. 69 Bowery, near Canal street, New York.
STEAMBOATS, HOTELS, AND PUBLIC BUILDINGS
Furnished at the Shortest Notice.
All goods purchased of our house guaranteed as represented.
E. W. FROST. JAMES BLACK. GEO. SNYDER.

SYPHER & CO.,
(SUCCESSORS TO D. MARLEY,)
No. 557 Broadway, New York,
DEALERS IN
MODERN & ANTIQUE FURNITURE, BRONZES,
CHINA, and ARTICLES of VERTU.
Established 1826.

INSURANCE.

THE
MUTUAL
BENEFIT
LIFE INSURANCE CO.
NEWARK, N. J.
Organized in 1845.
LOSSES PAID ON LIVES OF DECEASED MEMBERS, $8,264,615
DIVIDENDS OF RETURN PREMIUMS DECLARED, $11,189,389
ASSETS SUBJECT TO ALL LIABILITIES JAN. 1, 1870, $19,345,640
NUMBER OF MEMBERS, 40,000;
AMOUNT INSURED, 136,000,000
The usual Dividends paid in 1870, and Two ordered paid in 1871.

The above Statement is presented by the Directors as the result of twenty-five years' business.
Conducted with prudence, nothing has been lost on investments.
Managed with economy, the expenses have always been small, the Dividends always large, declared annually, and paid when due.
Neither Directors or Officers are allowed commission on business or loans, and none have acquired wealth in the Company's service.
Intending hereafter, as heretofore, to act as faithful Trustees for the members, the Directors offer the benefits of this Mutual Life Association to all of sound health who desire to insure their lives, on the most favorable terms.
Reports, Tables, and other information on the subject furnished gratis at the office of the Company or any of its Agencies.

DIRECTORS:
LEWIS C. GROVER, JOHN R. WEEKS,
HENRY M'FARLAN, NEHEMIAH PERRY,
CHARLES S. MACKNET, JOSIAH O. LOW,
A. S. SNELLING, JOSEPH A. HALSEY,
RANDAL H. GREENE, H. N. CONGAR,
I. H. FROTHINGHAM, OSCAR L. BALDWIN.
LEWIS C. GROVER, PRESIDENT.
H. N. CONGAR, Vice-President.
EDWARD A. STRONG, Secretary.
BENJAMIN C. MILLER, Treasurer.
AMZI DODD, Mathematician.
SAMUEL H. LLOYD, STATE AGENT.
Eastern District of New York,
137 BROADWAY, N. Y.

The EQUITABLE
LIFE ASSURANCE SOCIETY
OF THE UNITED STATES.
No. 120 BROADWAY, N. Y.
Assets, - - $12,000,000.
Income, - - - $6,500,000.
This Society presents all the *cash* advantages to policyholders which can with safety and PERFECT SECURITY be offered by any Life Insurance Company.
Its means are ample, and its investments are confined by Law and its Charter to the most solid and reliable securities.
It is PURELY MUTUAL in principle, all its profits being annually divided among policyholders, and may be used to reduce the premium on which each premium or to the increase of the policy.
Especial attention is directed to
THE TONTINE DIVIDEND PLAN
of applying profits introduced by this Society, which, it is believed, will result in greater returns to policyholders than have ever before been made by any Life Insurance Company in the world. Pamphlets, fully explaining the Tontine System of Dividends, may be had by mail or at the office of the Society.
The Society is prompt in the payment of all losses, and its liberality to its members in every respect is limited only by prudence and perfect safety.
Its transactions are in Cash only—neither receiving nor paying out notes or promissory notes.
The rank of "THE EQUITABLE" among all American companies as to new business done since its organization stands as follows:
In 1860 it was the NINTH.
In 1861, the EIGHTH,
In 1862 and 1863, the SEVENTH.
In 1864, 1865, and 1866, the SIXTH.
In 1866, the FOURTH.
In 1867, the THIRD.
In 1868, the SECOND.
In 1869, the FIRST.
The Correspondent, The Equitable Life Assurance Society of the United States, can be said to mark and distinguish the commencement of the recent astounding progress in the business of Life Insurance.—*New York Times Reporter—Report.*
WILLIAM C. ALEXANDER, PRESIDENT.
HENRY B. HYDE, VICE-PRESIDENT.
GEORGE W. PHILLIPS, ACTUARY.
JAMES W. ALEXANDER, SECRETARY.
EDWARD W. LAMBERT, M. D.,
ALFRED LAMBERT, M. D., } MEDICAL EXAMINERS.
WILLIAM BARNES, *Superintendent of the New York Insurance Department—Report.*

HOME
Insurance Company
OF NEW YORK,
Office, No. 135 Broadway.
Cash Capital - $2,000,000 00
Assets Jan'y 1, 1870 - - 4,516,368 46
Liabilities - - - - - 120,387 83

ABSTRACT OF THE
THIRTY-THIRD SEMI-ANNUAL STATEMENT,
Showing the condition of the Company on the 1st day of January, 1870.
ASSETS
Cash, Balance in Bank $220,156 13
Bonds and Mortgages, being first lien on Real Estate 1,400,918 00
Loans on Stocks, payable on demand 436,675 00
United States Stocks (market value) 1,492,379 75
State, Municipal, and Bank Stocks and Bonds (market value) 696,498 00
Other Property, Miscellaneous Items 156,850 59
Total $4,516,368 46
CHAS. J. MARTIN, President.
A. F. WILLMARTH, Vice-Pres't.
D. A. HEALD, 3d Vice-Pres't.
J. H. WASHBURN, Secretary
GEO. M. LYON, Assistant Secretary.
W. B. GREENE, 2d Assistant Secretary.

METROPOLITAN
INSURANCE COMPANY,
No. 108 Broadway, N. Y
Capital, $300,000
Insures Fire Risks
AT CUSTOMARY RATES.
R. M. C. GRAHAM, President.
W. S. NEWELL, Secretary.
SAMUEL J. YOUNG, Assistant Secretary.

THE EXCELSIOR
LIFE INSURANCE COMPANY.
63 WILLIAM ST. NEW YORK.
Policy Holders Participate in Profits.
POLICIES NON-FORFEITING
and Convertible into Annuities.
SAMUEL T. HOWARD, President. F. A. PLATT, Vice-President.
SIDNEY WARD, Secretary. CHAS. N. MORGAN, Actuary.
ELLIOTT F. SHEPARD, Counsel. EDMUND FOWLER, M.D., Medical Examiner.

GUARDIAN
Mutual Life Insurance Co.
OF NEW YORK.
No. 251 Broadway.
Assets, rapidly increasing,
$1,500,000.
ALL APPROVED FORMS OF POLICIES ISSUED. LIBERAL MODES FOR THE PAYMENT OF PREMIUMS. ALL POLICIES NON-FORFEITABLE BY THEIR TERMS.
The Entire Profits of the Company Divided Equitably among the Insured.
LAST RETURN OF PREMIUM FIFTY PER CENT.
The Premium and Dividend System of this Company combines the best features of all the modern plans of Life Insurance.
If the premium is paid ALL CASH, the dividends begin with the second annual premium and continue annually thereafter; they may be applied either to reduce the premium charged or to increase the amount insured.
Premiums may also be paid two-thirds in cash, the remaining one-third being endorsed as a Loan upon the policy.
NO NOTES ARE REQUIRED.
In this case dividends begin with the Fourth annual premium and continue annually, and are applied to cancel the Loans outstanding.
DIRECTORS:
Hon. JOHN A. DIX ..... New York.
Hon. JAMES HARPER ..... Firm: Harper & Bros.
JOHN J. CRANE ..... President Bank Republic.
WILLIAM T. HOOKE ..... Wall Street.
WILLIAM M. VERMILYE ..... Banker, (Vermilye & Co.)
CHARLES G. ROCKWOOD ..... Cashier Newark Banking Co.
Hon. GEORGE OPDYKE ..... Ex-Mayor of New York.
MOSES C. MORGAN ..... Banker.
NICHOLAS RIGNEY ..... Firm: Thos. Rigney & Co.
BENJ. B. SHERMAN ..... Treasurer N. Y. Steam Sugar Refining Co.
AARON ARNOLD ..... Firm: Arnold, Gonsalve & Co.
RICH'D H. BOWNE ..... Firm: John Wetmore & Bowne.
E. V. HAUGHWOUT ..... Firm: E. V. Haughwout & Co.
WILLIAM WILKENS ..... Firm: W. Wilkens & Co
JEROME H. PRATT ..... Merchant.
WILLIAM W. WRIGHT ..... Merchant.
CHARLES J. STARR ..... Merchant
WILLIAM H. APPLETON ..... Merchant.
GEO. W. CEYLER ..... Banker, Palmyra, N. Y.
GEO. T. HOPE ..... Pres't Continental Fire Ins. Co.
JOHN H. SHERWOOD ..... Park Place.
WALTON H. PECKHAM ..... Cor. 5th av. and 23d st.
EDWARD H. WRIGHT ..... Newark, N. J.
GEORGE W. PARKE ..... Counselor.
WILLIAM L. CORNWELL ..... Merchant.
WALTON H. PECKHAM, Prest.
WILLIAM T. HOOKER, *Vice-President.* LUCIUS MCADAM, *Actuary & Secretary.*
W. K. VERMILYE, Medical Examiner.

ATLANTIC
MUTUAL INSURANCE COMPANY.
OFFICE OF THE ATLANTIC MUTUAL INSURANCE CO., NEW YORK, January 25th, 1870.
The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1869.
Premiums received on Marine Risks, from 1st January, 1869, to 31st Dec., 1869 ..... $6,000,677 83
Premiums on Policies not marked off 1st January, 1869 ..... 2,338,091 22
Total amount of Marine Premiums $8,338,769 05
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.
Premiums marked off from 1st January, 1869, to 31st December, 1869 ..... $6,472,915 41
Losses paid during the same period $2,702,947 46
Returns of Premiums and Expenses $1,257,630 49
The Company has the following Assets, viz.:
United States and State of New York Stock, City, Bank, and other Stocks $2,955,400 00
Loans, secured by Stocks, and otherwise 2,150,400 00
Real Estate and Bonds and Mortgages 350,000 00
Interest, and sundry notes and claims due the Company, estimated at 200,000 00
Premium Notes and Bills Receivable 2,312,420 00
Cash in Bank 652,797 53
Total Amount of Assets $14,449,508 94
Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday the First of February next.
The outstanding certificates of the issue of 1865 will be redeemed and paid to the holders there of, or their legal representatives, on and after Tuesday, the First of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled. Open certificates which were issued (in red scrip) for gold premiums such payment of interest and redemption will be in gold.
A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1869, for which certificates will be issued on and after Tuesday, the Fifth of April next.
By order of the Board.
J. H. CHAPMAN, Secretary.
TRUSTEES:
JOHN D. JONES, CHARLES DENNIS, W. H. H. MOORE, HENRY COIT, WM. C. PICKERSGILL, JR., LEWIS CURTIS, CHARLES H. RUSSELL, ROWELL HOLBROOK, R. WARREN WESTON, ROYAL PHELPS, CALEB BARSTOW, GEO. H. STUART, WILLIAM E. DODGE, CORNELIUS W. LAWRENCE, JAMES FERGUSON, DAVID LANE, JAMES BRYCE, FRANCIS SKIDDY, DANIEL S. MILLER, WM. STURGIS, HENRY K. BOGERT, DENNIS PERRIS, JOSEPH GAILLARD, JR., C. A. HAMILTON, R. J. HOWLAND, HENRY E. BOGERT, ROBT. B. MINTURN, GORDON W. BURNHAM, FREDERICK CHAUNCEY, JAMES LONG, GEORGE S. STEPHENSON, SAMUEL H. WEBB, ROBERT L. TAYLOR, SHEPPARD HOMANS, ROBERT L. INGLIS, WILLIAM H. APPLETON, SAMUEL L. MITCHILL, JAMES G. DE FOREST, CHAS. P. BURDETT.
JOHN D. JONES, President.
CHARLES DENNIS, Vice-President.
W. H. H. MOORE, 2d Vice-President.
J. D. HEWLETT, 2d Vice-President.

ECONOMICAL
MUTUAL
Life Insurance Co.,
PROVIDENCE, R. I.
LIFE INSURANCE WITHIN REACH OF ALL, RICH AND POOR.
For every $1,000 of Liabilities it has $1,820 in Assets.
ADVANTAGES OFFERED BY THIS COMPANY.
1. Lower rates of premium than any other Mutual Company.
2. Stock rates as low as can safely be afforded by any Company.
3. No extra rates on Officers of Lake and River Boats, on lives of Women, or Officers of the Army and Navy.
4. Cash Dividends applied to reduce the second and all subsequent annual premiums, or to increase the insurance, if desired thereby, securing
5. An Increasing Policy or a Decreasing Premium.
6. No premiums forfeitable. This Company will issue a paid-up policy for one annual premium.
7. It pays no percentage to Directors.
8. The Officers and Directors are men of national reputation and known integrity, numbering among others Senators SPRAGUE and ANTHONY, General BURNSIDE, and the Hon. ELIZUR WRIGHT.
Its rapid and healthy growth is convincing proof of the confidence reposed by the public in its soundness and liberality.
Number of Policies Issued from June, 1867, to June 1868, 1,005, Insuring $2,588,090.45.
Number of Policies Issued from June, 1868, to June, 1869, 1,268, Insuring $3,382,136.68.
SIMON S. BUCKLIN, Prest.
C. C. McKNIGHT Vice-Prest.
Hon. ELIZUR WRIGHT, of Massachusett, Actuary.
A. H. OKIE, M.D., F. H. PECKHAM, M.D., } Medical Board.
WM. Y. POTTER, Secretary.
W. T. OKIE, M.D., Manager for the City of New York, Office 10 Wall-st., N.Y
BRANCH OFFICES:
PHILADELPHIA, WASHINGTON, ST. LOUIS, BOSTON, CINCINNATI, CHICAGO.

RELIABLE ACENTS WANTED
TO CANVASS FOR A
Life Insurance Co.
APPLY TO THE
FARMERS' AND MECHANICS'
Life Insurance Company,
49 WALL STREET, N. Y.

MANHATTAN
LIFE INSURANCE CO.,
OF NEW YORK.
OFFICE 156 AND 158 BROADWAY.
ORGANIZED A. D. 1850.
ASSETS ..... $6,500,000.
ANNUAL INCOME ..... 2,500,000.
Dividends are made on a contribution plan, and are paid annually, commencing on the payment of the second annual premium.
HENRY STOKES, President.
J. L. HALSEY, Secretary. C. Y. WEMPLE, Vice-President
H. Y. WEMPLE, Assistant Secretary. S. M. STEBBINS, Actuary.
Agents Wanted.

CONTINENTAL LIFE INSURANCE CO.
OF NEW YORK,

Nos. 22, 24 & 26 NASSAU St.,
CONTINENTAL BUILDING.
Policies issued - - 25,000.
Assets - - - - $3,750,000.
JUSTUS LAWRENCE, PRESIDENT.
J. P. ROGERS, SECRETARY.

EMPIRE MUTUAL
LIFE INSURANCE COMPANY,
OF NEW YORK,
Office 139 Broadway.
The Empire has achieved a success without a parallel in the history of Life Insurance.
3,100 Policies issued in Eleven Months, insuring over $7,000,000.
OFFICERS:
G. HILTON SCRIBNER, President.
LEMUEL H. WATERS, Actuary. GEORGE W. SMITH, Vice-President.
THOS. K. MARCY, M. D., Medical Exam. SIDNEY W. CROFUT, Secretary.
EVERETT CLAPP, Superintendent Agencies.

"PARTICIPATION INSURANCE."
The only system of insurance under which a company's ability to pay its losses KEEPS FULL PACE with its increasing business and consequent increasing liability to incur loss, without imposing any liability whatever upon the holders of its Policies.

CONTINENTAL
INSURANCE COMPANY,
102 Broadway, New York.
STATEMENT OF JANUARY 1 1870.
CASH CAPITAL - $500,000 00
SURPLUS - - 1,839,122 50
CASH ASSETS - $2,339,122 50
Insures against loss and damage by fire on all kinds of buildings, merchandise, household furniture, farm property, including stock, RISKS LIMITED, and all other insurable property, at *reasonable rates of Premium*, on the PARTICIPATING PLAN, dividing three-fourths of the profits to its customers in scrip bearing interest at six per cent. per annum, redeemable in cash in the order of its issue, as rapidly as the accumulation represented by th escrip exceeds the sum of $500,000.
The scrip issues of this Company for 1857, '58, '59, '60, '61, '62 and '63 are now being redeemed in cash.
Scrip Dividend for 1869, 50 per cent.
DIRECTORS:
GEORGE T. HOPE, President.
H. H. LAMPORT, Vice-President.
SAMUEL D. BABCOCK ..... Babcock, Brothers & Co.
WILLIAM T. BRADY ..... 448 Fifth Avenue, N. Y.
BENJ. G. ARNOLD ..... Arnold, Sturges & Co.
ISAAC N. PHILLIPS ..... A. A. Law & Brothers.
R. B. CHITTENDEN ..... R. B. Chittenden & Co.
H. H. SPAR ..... Spar, Mullens & Co.
HENRY C. BOWEN ..... No. 5 Park Place, N. Y.
ADOLPHUS H. HOLL ..... Jas. Holl & Son, Hull & Co.
WILLIAM M. VAIL ..... 56 Remsen st., Brooklyn.
JOSEPH BARTLETT ..... Bartlett, Bullard & Co.
GEORGE S. STEPHENSON ..... George S. Stephenson & Co.
WM. M. RICHARDS ..... Cumberland Coal & Iron Co.
HORACE B. CLAFLIN ..... H. B. Claflin & Co.
JAS. FRASER ..... Collector Internal Revenue, Brooklyn
C. J. LOWERY ..... C. J. & C. Lowery.
JOHN D. MAITLAND ..... David Dows & Co.
LORENZO ANDREWS ..... Lorenz Andrews & Sons.
CARLOS COBB ..... 38 Whitehall st., N. Y.
WM. T. COLEMAN .....

HARRISON SAFETY BOILER.

FIRST MEDAL, LONDON, 1862.
FIRST MEDAL AMERICAN INSTITUTE, 1869.

Safety, Economy of Fuel, and Economy of Space.

460 Horse-Power at A. T. Stewart's.
437 Horse-Power at the Jersey City Sugar Refinery.
Over 1,000 Boilers in Use.
Harrison Boiler Works, Philadelphia.

J. A. COLEMAN, Agent,
New York, 110 Broadway,
Boston, 139 Federal Street.

COMMUNION SERVICES.

In addition to our extensive assortment of Silver-Plated Ware for family use, we are making a specialty of the manufacture of Communion Ware, in great variety, and of chaste and appropriate designs. Liberal terms made with religious societies. Photographs, showing the various styles, will be sent by mail on application.

ADAMS, CHANDLER & CO.,
No. 30 John street, New York.

Schuyler, Hartley & Graham,

Nos. 22 JOHN ST. and 19 MAIDEN LANE,
IMPORTERS OF
FRENCH CLOCKS and BRONZES.

TARRANT'S SELTZER APERIENT.

"THEIR NAME IS LEGION." Dyspepsia is the parent of more evils than flew out of Pandora's box. Biliousness, sour stomach, headache, constipation, nervous debility, nausea, and indescribable mental misery are among its terrible offspring. Give them all the cold *de grace* with TARRANT'S EFFERVESCENT SELTZER APERIENT, which renovates and regulates the bowels, tones the stomach, and is a sure remedy for indigestion and all its concomitants.

SOLD BY ALL DRUGGISTS.

THE
MERIDEN BRITANNIA CO.
199 Broadway, N. Y.,
Sole Proprietors, Manufacturers, and Patentees
OF THE
CELEBRATED
SILVER-PLATED
PORCELAIN-LINED ICE-PITCHERS,

SUPERIOR IN ALL RESPECTS TO ANY OTHER ROW MANUFACTURED.
THEY HAVE THE UNIVERSAL COMMENDATION OF THE BEST TRADE,
AND ARE ENDORSED BY Dr. S. DANA HAYES, STATE ASSAYER OF MASSACHUSETTS, WHOSE CERTIFICATE ACCOMPANIES EACH PITCHER.
THEY ARE NOT ONLY CLEANER AND LIGHTER, BUT ARE MUCH MORE DURABLE THAN THE METAL-LINED PITCHERS.
IN ADDITION TO OUR UNEQUALED VARIETY OF FINE NICKEL AND WHITE METAL ELECTRO-PLATED TABLE WARE, WE NOW OFFER AN ENTIRELY NEW LINE OF SILVER-PLATED
PERSIAN, ROMAN, AND GOTHIC PATTERNS
OF
FORKS AND SPOONS,
WHICH FOR BEAUTY OF DESIGN AND FINISH CANNOT BE EXCELLED.
BEING EXTRA HEAVILY PLATED BY OUR NEW PATENT PROCESS, & WHICH DEPOSITS THE SILVER ANY REQUISITE THICKNESS ON THE PARTS MOST EXPOSED TO WEAR.
THEY ARE UNEQUALED FOR DURABILITY BY ANY SHOW IN THE MARKET MADE BY THE OLD PROCESS.
ALL SPOONS AND FORKS PLATED BY THIS IMPROVED METHOD ARE STAMPED
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AND OUR TRADE-MARK, AS BELOW.

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MANUFACTURERS OF THE
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NEAT, NOVEL, and SIMPLE in its construction; does the work with *ease* and *rapidity*. It is the machine by which the weight of water is secured to save a large amount of labor in washing.

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This Remedy does not simply *relieve* for a short time, but it produces perfect and permanent cures of the worst cases of Chronic Nasal Catarrh, and *I will pay $500 reward for a case that I cannot cure.*
"Cold in the head" and Catarrhal Headache are cured with a few applications. If you have a discharge from the nose, offensive or otherwise, stopping up of the nose at times, partial loss of the sense of smell, taste, or hearing, eyes watering or weak, feel dull, have pain or pressure in the head, you may rest assured that you have Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in Consumption and end in the grave. So diseases so common, more deceptive, or less understood by physicians. I will send my pamphlet on Catarrh to any address free. Dr. Sage's Catarrh Remedy is now
SOLD BY MOST DRUGGISTS IN ALL PARTS OF THE WORLD.
Price 50 cents. Sent by mail, postpaid, on receipt of 50 cents, or four packages for two dollars. Beware of *counterfeits and worthless imitations.* See that my *private Stamp*, which is a *positive guarantee of genuineness*, is upon the outside wrapper. Remember that this private Stamp, issued by the United States Government expressly for stamping my medicines, has my portrait, name, and address, and the words "U. S. Certificate of Genuineness" engrave i upon it, and need not be examined by druggists, physicians, and others, representing themselves as Dr. Sage; I am the only man now living that has the knowledge and right to manufacture the *genuine* Dr. Sage's Catarrh Remedy, and I never travel to sell this medicine.
R. V. PIERCE, M.D., 133 Seneca street, Buffalo, N.Y.

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COFFEE and TEAPOTS and URNS
Also a general assortment of
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This splendid Hair Dye is the best in the world; the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad Dyes; invigorates and leaves the Hair soft, and beautiful. BLACK or BROWN. Sold by all Druggists and Perfumers; and properly applied at Batchelor's Wig Factory, No. 16 Bond St., N. Y.

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"The most effective and best Hinge we have used."
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INDIANAPOLIS, BLOOMINGTON, AND WESTERN RAILWAY.
First Mortgage,
CONVERTIBLE, SINKING FUND,
SEVEN PER CENT. GOLD BONDS.
PRINCIPAL AND INTEREST PAYABLE IN GOLD, IN THE CITY OF NEW YORK.
Coupons Payable April and October 1st.
FREE OF GOVERNMENT TAX.

This is an East and West Road, 295 miles in length, running from Indianapolis, Ind., to Pekin, Ill., through many large cities and thriving towns, as well as the richest Agricultural, Manufacturing, and Coal-Mining districts in Indiana and Illinois.
The Road has 36 Depots, located in towns that contain in the aggregate a population of 100,000, thus averaging over 900 inhabitants to every square mile within a radius of a half mile of the track on the whole line, which, with the thickly-populated and rich country adjoining, with a population of over 600,000 within 20 miles of this line, will furnish local trade more than ample to make it a first-class paying road; while, with its numerous and valuable connections, the business will be such as to make it one of the best and most profitable roads in the country.
The whole line is completed except thirty-five miles of the division in Indiana, which is nearly all graded and under contract to be finished in June next; hence 170 miles of the road is now in full operation, and equipped with new first-class rolling stock, consisting of 26 locomotives, 23 passenger coaches, 17 baggage and express cars, and 750 box, stock, and coal cars.
THESE BONDS ARE SECURED BY A FIRST MORTGAGE ON THE RAILWAY, ITS ROLLING STOCK, DEPOTS, WAREHOUSES, MACHINE SHOPS, LANDS, AND THE ENTIRE PROPERTY OF THE COMPANY.
By referring to any map, it is easily seen that this is a Grand Central Trunk Road, through one of the wealthiest and most prosperous regions in the United States, connecting direct with all the principal lines on the East, leading to Boston, New York, Philadelphia, and Baltimore on the Atlantic; and on the West with Quincy, Keokuk, Peoria, Burlington, Rock Island, Davenport, Omaha, and the Pacific. Thus, on the whole, forming the grandest and most favorable connections for through business of any road in America.
And, while this road has such true and valuable connections for through trade, it is entirely independent of same. The local business is certainly more than enough to sustain the road. Its geographical position is enough, located as it is amid all that is requisite to require it as a real necessity—and substantiate all that is said in its favor—which is fully demonstrated by its present business. The monthly earnings now amount to more than double the interest on its bonds, and it is safe to estimate same at least four times as much immediately on the completion of the road, and with a progressive increase thereafter to any road in this country.
These Bonds may be registered in the name of the owner, if desired, free of expense, and are convertible into Stock of the Company at par, any time, at the option of the holder. Hence the importance of such option commences their value, as the Stock cannot be increased only by exchanging for a like amount of Bonds.
A prominent and important feature of the Company is the fact that its capital is limited to $5,000,000 Stock and $5,000,000 Bonds, on which there can be no change, except by the conversion of the Bonds into Stock; and then the total capital will always remain the same. $2,000,000 of these Bonds are set aside, in trust, with the Farmers' Loan and Trust Company of New York City, to redeem and cancel the Bonds of the Danville, Urbana, Bloomington, and Pekin Railroad Company, now merged into the Indianapolis, Bloomington, and Western Railway. Of the remaining $3,000,000, over $1,500,000 have been sold here and in Europe.
Having carefully examined this road, from time to time, during its construction, the substantial manner in which it is built, with its complete equipments, also being familiar with the wealth and resources of the Country along the line, the worth and responsibility of the Company, its efficient management and present earnings, we do not hesitate to recommend the Bonds as a first-class security to all seeking investments about which there can be no question. We are authorized to offer them at 90 and accrued Interest in currency. At this low price, without doubt, the loan will be quickly marketed. The certainty that the Government will soon fund the 5-20s into a 4 to 5 per cent. Bond makes it desirable for holders to look for some better paying investment. Thus, by exchanging 5-20s for Indianapolis, Bloomington, and Western Railway Bonds, the present premium will be saved, making a difference of 20 to 25 per cent. on the capital, and better rates of interest.
Bonds delivered at all points free of express charges. All marketable securities received in exchange at best rates.

Turner Brothers,
BANKERS,
NO. 14 NASSAU STREET,
NEW YORK.

Financial & Commercial.

GOLD AND THE DECLINE OF PRICES.

IF prices went up with the advance of the gold premium, and as the consequence thereof, then the inference would be that they ought to go down with the decline of this premium. The same power, operating in opposite directions, ought to be as effective in the fall of prices as it was in their rise—increasing the purchasing power of currency in the one case just as much as it had decreased it in the other. Such would always be the result if this power were the sole influence that governs the question.
The fact, however, is that, while gold has largely declined since 1864, the year when the premium reached its highest point, and the general rate of prices has also declined, the reduction of the latter has by no means kept pace with that of the former. There is a large disparity between the fall of the gold premium and that of the necessaries of life. At the commencement of 1862 gold was at par with currency; at that of 1863 it stood at 133½; at that of 1864 it was 152; at that of 1865 it was 227; at that of 1866 it was 144½; at that of 1867 it was 133; at that of 1868 it was 133½; at that of 1869 it was 135½; and at the beginning of 1870 it had fallen to about 120, since which period it has sunk to a still lower level. The total decline from the culminating point of 1864 has been equal to about 173 per cent. And yet it is a fact, with which consumers are abundantly familiar, that the purchasing power of currency in respect to gold has not, in the decline of the latter, run in a line parallel with its power in respect to commodities. In a very few articles the decline of wholesale prices has been nearly equal to that of gold. In a much larger number it is not more than 30 or 40 per cent. below the highest point touched when gold was at its maximum. In a still larger list of articles bought and sold in the retail trade the decline is not more than 20 per cent., and in respect to quite a number there has been hardly any decline at all. The general fact is one of very noticeable disparity between the fall of the premium on gold and the reduction of the price-table. Our readers will find in the *Merchants' Magazine* for January, 1869, a very instructive tabulated statement of the prices of merchandise in New York at the commencement of each year from the commencement of 1862 to that of 1869, showing the rise of prices up to 1865, and then their decline since this period, in proportion to the rise and fall in the premium on gold. More than a year has elapsed since the preparation of this table, and yet the proportions are even still further apart in 1870 than they were in 1868.
This disparity is very marked in the *retail* trade and the wages of skilled labor. Consumers who go daily to the grocery or the meat-market, or who have occasion to buy clothes or shoes, find that retail prices have not yielded at all in any due proportion to the decline of gold. They went up with its rise; but they do not so readily come down with its fall. The same is true of rents, and also of the wages paid for skilled labor. Masons, carpenters, and plumbers are receiving about the same wages that they did in 1865. Flour by the barrel has fallen very largely, and yet bakers have but slightly reduced the price of the loaf of bread. The raw material of many manufactures has sunk from 50 to 70 per cent., while the retail price of the goods manufactured keeps very near its highest level. So too the average decline of wholesale prices is much greater than that of retail prices; and out of this difference the middle-men are reaping a high rate of profits, especially burdensome to the poor, who must of necessity buy in small quantities.
That prices under speculative impulses rise more easily than they fall under the natural laws of trade. Once inflated, they reluctantly return to their former level. Traders, by the instinct of selfishness, virtually combine together to keep up prices as long as they can. They never suffer them to come down except by stern necessity. There is no doubt of the fact that the general rate of prices is at the present moment altogether too high, entirely disproportionate to the premium on gold, and held up by artificial combinations and influences that have no relation to the ordinary laws of supply and demand. It will probably be a long time, if ever, before the country comes back to former values; yet the price-scale must and should come down many degrees below its present mark.

THE LAW FOR BROKERS.

A RECENT decision of the New York Court of Appeals has settled the following points of law in respect to the relation between brokers and their customers:
"1. That when a broker buys stock for a customer, and agrees to pay for it and carry it on receiving a deposit of a margin of money or stock, he holds the stock so purchased as a *pledge* for the repayment of the money he advances, and cannot sell it, even if the value of the stock falls so as to exhaust the margin, without giving notice of the time and place of the sale.
"2. That evidence of the custom or usage of brokers cannot be received to change these rights and relations of the parties to such transaction.
"3. That a broker who sells out his customer's stock, after his margin is gone, but without giving him notice of the time and place of the sale, is liable to the customer for the highest price of the stock down to the time of the trial, because the customer owns the stock, and the act of the broker is a wrongful conversion."
The case in regard to which the court decided these points of law was that of A. MARKHAM against the JANDONS. On the first trial of this case, before Judge FOSTER, a verdict was rendered for the plaintiff to the amount of about $4,000. Upon an appeal of the defendants to the Supreme Court, this judgment was reversed. The plaintiff then took an appeal to the Court of Appeals, and procured a reversal of the decision given by the Supreme Court. Messrs. W. M. EVARTS, F. M. MARBURY, and H. S. BENNETT argued the question in behalf of the defendants, and Mr. JAMES EMOTT for Mr. MARKHAM. It was designed as a test case to settle the principles of law in this state in application to all such cases. It appeared on the trial that, after his margin was exhausted by the fall in the price of stocks, the JANDONS gave Mr. MARKHAM a general notice that if he did not make his margin good they would sell out his stock, but did not specify any time or place of sale. The stock was sold, and then afterward rose in price; and Mr. MARKHAM brought a suit to recover damages for this sale of his property, alleged by him to be unlawful.
The ground taken by the Court of Appeals is that such stock held by a broker is legally the property of his customer, put in *pledge* for the repayment of the money advanced by the latter in its purchase; and hence that the broker cannot lawfully sell this stock, even to save himself from loss, without giving due notice to the customer of the time and place of the intended sale. A general notice will not answer. This would seem to be a reasonable view of the question. The whole transaction implies that the stock so held is the customer's property. He is entitled to the profits which may accrue from a rise of price, and is liable to the loss which may arise from a fall. The broker virtually loans money to the customer, holding the stock as a guaranty for the repayment of the loan, having a margin in his possession to protect him against the fluctuations of price, and charging a commission for doing the business. Ordinarily, he has no right to sell the stock, as he has none to buy it, except upon the order of his customer. When the margin is exhausted, then, according to the ruling of the Court of Appeals, he may lawfully make a sale, to protect his own interests, even without the customer's order; but, in exercising this right, he must notify the customer of "the time and place of the sale," that the latter may have a reasonable opportunity to protect his own interests. This seems to us just and fair as between the parties. Brokers and customers alike will now understand their rights and duties in the premises.

ILLINOIS CENTRAL RAILROAD.

THE following figures exhibit the gross earnings of the Illinois Central Railroad for a series of years:

Years.	*Earnings.*
1862	$3,445,827
1863	4,571,078
1864	6,329,447
1865	7,181,208
1866	6,546,741
1867	7,160,902
1868	7,817,699
1869	8,823,483
1870 (three months)	1,952,332

It thus appears that the earnings of this road have more than doubled within the last eight years. The total length of road owned by the company, and extending from Chicago to Cairo, is 707.45 miles. Its second track and sidings amount to 100 miles more. To this add 187.50 miles of leased roads, and we have a total mileage, including second track and sidings, of 994.95 miles.
The rolling stock of this road, on December 31st, 1869, included 177 engines, 100 passenger cars, and 4,314 freight cars. The cost of the road, including rolling stock, is $32,785,264. Its assets were $9,731,836, and its accounts and cash on hand amounted to $1,081,280. The total property—including rolling stock, assets, accounts, and cash—was in the balance sheet for December 31st, 1869, placed at $44,198,380. Its liabilities were as follows: share stock, $25,278,710; bonds, $8,018,170; accounts, $10,901,500—making a total of $44,198,380. The total mileage of all the trains moved upon the road for the year was 5,414,408 miles. The number of passengers carried one mile or more was 53,306,016; and the amount of freight moved one mile or more was 253,336,118 tons. The gross earnings were $8,823,482. The net earnings were $3,652,516. During the year the company paid a ten per cent. dividend on their capital stock. At the end of the year the market price of the stock was 142, which is about its present price.
By an act of Congress, approved September 20th, 1850, the State of Illinois had donated to it from the Government six sections of land per mile of road, for the purpose of aiding in the construction of a railroad from Cairo to Chicago and Dunleith. The state transferred this grant to the Illinois Central Company, with the stipulation that the company should annually pay to the state, in lieu of all other taxes, an amount equal to 7 per cent. of the gross earnings from passengers and freight moved on their lines. This land grant amounted to about 2,595,000 acres, and was divided by the company as follows: 2,000,000 acres set apart for construction purposes, 250,000 acres for the payment of interest on bonds, and 345,000 acres left free of all incumbrance. The condition of this land grant on the 1st January, 1869, was as follows:

	Total. Acres.	*Sold.* Acres.	*On Hand.* Acres.
Construction lands	2,000,000	1,505,502.51	494,497.49
Free lands	345,000	327,323.12	17,677.88
Interest lands	250,000	235,473.91	14,526.09
	2,595,000	2,068,299.54	526,700.46

The company had sold up to December 31st, 1868, these lands to the amount of $21,637,968.08, and received in net cash on these sales $4,542,533 28. The interest advance and added thereon amounted to $1,635,444 03. The sales and deferred payments amounted to $17,820,638 04. The average rate per acre has been as follows: for construction lands, $11 44 per acre; for free lands, $12 62; and for interest lands, $8 18. The present average price of these lands is about $14 02 per acre. Assuming that the unsold portion of the grant shall bring an average of $12 50 per acre, the company will realize, without including the interests, about $30,000,000 as the proceeds of their land-sales. This is a sum about equal to the original capital invested in the road, leaving the share stock nearly free of cost.
The debt of the State of Illinois when the company was organized was about $14,000,000, and has since been reduced to about $6,000,000, mainly in consequence of the annual tax of 7 per cent. on the earnings of the road since its completion. If the state were free from debt, the income from this source would be about sufficient to pay all the expenses of the state for purely state purposes. This road, under an able management, and with a most magnificent land grant, has not only proved a grand success to the stockholders, but also added millions upon millions to the material wealth of Illinois. It is scarcely second in importance to any other railroad in the whole Union.

A GENERAL RAILWAY LAW.

WE have come to the conclusion that the legislative power vested by the Constitution in the Congress of the United States ought to be exercised in giving to the country some *general* system for the regulation and management of the means of trade and commerce between the several states, including telegraphs and railroads. Congress has full power to pass such a law. In article first, section eighth, and clause third it is provided that Congress shall have power "to regulate commerce with foreign nations, and among the several states, and with the Indian tribes." Judge Story, who is very high authority, takes the ground in his commentaries that the power to regulate means the power "to prescribe the rule by which commerce is to be governed"; and that the power is not limited to mere "traffic, to buying and selling, or the interchange of commodities," but also comprehends all the means of "navigation and intercourse" between the several states and with foreign nations. It was the intention of the framers of the Constitution to bestow such a power upon Congress, as being necessary to the peaceful and harmonious working of our federal system. This power has, in various ways, and at different times, been exercised in the past history of the country.
Since the adoption of the Constitution and the grant of this power the railway system, particularly, has become so stupendous, has so largely taken the place of navigable rivers, and at the present time performs such an important function in the methods of inter-state commerce, that a wholesome and general regulation of it by Congress has really become a public necessity. As now managed, it has no restraints or guidance except in the local legislation of the several states. This legislation is not uniform. What is practically one railroad under one corporation may run through half a dozen different states, and be subject to the varying policies of as many different legislations. Railroads as the channels of domestic commerce have acquired the character of inter-state highways, in which all the people have a common interest, without reference to the particular state in which they may reside; and this interest, involving the safety of travel as well as the rate of charges for passengers and freight, ought to be represented and guarded by a system of national legislation applicable to the regulation of railways. This is true in all European countries; and in this fact we see one of the great reasons why the railroads of Europe are better built, better managed, and conducted with greater safety to the traveler than under the hap-hazard, miscellaneous, and uncertain system of this country. What the country needs is a general railroad law, to which the system shall conform in all parts of the land. Such a law must, of course, come from Congress.
Moreover, the enormous abuses which have crept into the railway system under state legislation, and the utter failure of state legislatures and state courts to supply any adequate remedy; the huge consolidations into vast monopolies, controlling inter-state travel and commerce in their own interests, and against the public good; the watering of railway stocks by millions upon millions; the sacrifice of the rights of honest and *bona-fide* stockholders by speculating usurpers; the manner in which these stocks are manipulated and kicked about by officers whose chief business is speculation; the perils to which the traveler and the trader are subject by negligent and incompetent officials—these palpable and crying evils of the system call for a remedy as radical and universal as the evils themselves. Such a history as that of the Erie Railroad is a burning disgrace to the whole land. It is a great public nuisance, that ought to be abated—not by the destruction of the road, but by securing a different management.
These, in our judgment, are sufficient reasons for the legislative interposition of Congress. A well framed railroad law, applicable to the whole country, would be a great public benefit. The experience acquired within the last twenty-five years ought to be an ample guide to the provisions and principles that should be contained in such a law.

"HAVE THE GREENBACKS FLOATED TOO LONG?"

TO THE COMMERCIAL EDITOR OF THE INDEPENDENT:
IN response to the four points you urge against the position assumed in an article under the above heading you did me the honor to publish some weeks ago, may I be allowed to say the greenback notes are "overdue paper," because their issue was, admittedly, a war measure; and it seems not unjust to claim that with the termination of the war the right of the Government to compel their circulation as money ceased?
They became "due" at the moment when peace and the integrity of the nation were assured.
It would seem that the least the Government could then have done would have been to have *offered* to fund them at a fair rate of interest.
If the demand for their use as currency had proved so strong as to keep them in circulation, no possible ground would have existed for the charge that the Government had fallen short of its duty.
But if the greenbacks are not "overdue," when will they become due? Is the "wise discretion" of a debtor, even though that debtor be a constitutional government, to be absolute in determining the rights of his creditors? Such a principle would find few supporters as between individuals, and history proves that when nations depart from those high standards of morality which are acknowledged between man and man they suffer.
As to the second point—that greenbacks are legal tender—is it not true, in spite of this fact, that their value, as expressed in the currency of the world, has been subject to great, sudden, and almost ruinous fluctuations, ever since the end of the war?
And must there not be a fatal flaw in the basis of a currency whose value can be made a shuttlecock by the battledore speculations of our commercial centers? For it is "greenbacks," not gold, that go up and down in the Gold Room of Wall Street.
Granted that greenbacks are "lawful money," is that monetary system to be commended which may compel me to receive next month $900 in return for $1,000 loaned to-day?
But, in answer to the third point of your article—that "the people are not incommoded by the greenback circulation"; that "the demand for funding is for the most part merely theoretical and ideal"—may I be pardoned for reminding so progressive a paper as THE INDEPENDENT that, as a rule, the world's great advances—whether in morals, politics, science, or the practical arts—have been, at their first promulgation, condemned as "impractical and ideal"?
The public were not conscious of being "incommoded" when ten miles an hour in a stage-coach was the maximum of speed in travel; wise and scientific men even went so far as to predict the certain failure of the steam-engine as a "practical" means of locomotion. There have been those who fail to see the "practical" demand for woman's suffrage; and some of the sages of society can perhaps recall a time when a majority of American citizens could not be made to acknowledge the immorality of slavery, nor to complain that they were "incommoded" by its existence in one-half the national domain.
And yet THE INDEPENDENT will be slow to condemn railways, emancipation, or woman suffrage, because their earliest promoters have been dubbed theorists and idealists by "people" unable to see their practical value.
If it can be made to appear that a private debtor, having ample assets, is morally bound to pay interest on his deferred debts, and if Charles Sumner spoke truly when he said "the principles of morals are the same for nations and for individuals," what plea of convenience, or even of satisfaction on the part of the people, can avail to the support of a system involving moral wrong?
And, if it be urged that the Government had the *right* to issue irredeemable paper money as a war measure, to save its life, must it not be admitted that the continued exercise of that power when peace has long since returned is an act of very questionable morality?
He who steals bread to save himself from starvation goes free in courts of law and at the bar of public opinion; but one who, finding it convenient to live without labor, gains his subsistence, or any considerable portion of it, by crooking his fingers will hardly escape the condemnation of his fellows.
In reply to the fourth point, I will ask the question, Where would civilization be to-day if the reformers and inventors of our race had been satisfied to let "well enough alone"?
Naturally, the proposition to fund the greenbacks, if it were accepted by the people, would be followed by an increase of currency, in some form, to meet the wants of business; and the writer is no advocate for contraction.
He is willing "to think about the greenback question," and "to tread in the progressive line of events"; but, if he sees the country pursuing a path fraught with danger, or sustaining a policy that cannot be defended as moral and just, he may ask again the privilege of raising a note of warning through the columns of THE INDEPENDENT.
E. M. G.
WASHINGTON, D. C., May 19th, 1870.

MONEY MARKET.

MONEY continues in superabundant supply, the bankers finding it rather difficult to employ the large amounts left on their hands at 4 per cent. The average rate on call loans, on miscellaneous collaterals, during the week has been 4 per cent; but there have been a considerable number of transactions at 3 on Government securities. It is possible that before the end of July there may be an active demand for money, as they will begin to send it to the Southwest for crop-moving operations; but the chances seem favorable for a continued ease until August. During the present month and the greater part of July there is very small probability of money ruling higher than it does now.
The Bank Statement of Saturday showed that the Associated City Banks had lost some $3,000,000 of their reserve during the week; but they could afford to lose the same amount weekly for the coming two months, and still have a surplus over the amount required by law.
The following figures, showing the condition of the New York City banks—which now hold $25,222,620 in excess of the 25 per cent. legal reserve required by law—makes plain the folly of those who are looking for lower prices on the Stock Exchange this summer:

Specie	$20,969,491	$25,525,919	Dec. $3,556,471
Legal tenders	61,286,816	60,189,176	Dec. 1,097,140
Total reserve	$82,256,307	$85,715,095	Dec. $3,458,611
Circulation	2,294,466	2,149,259	Dec. 145,207
Deposits	229,101,797	220,669,734	Dec. 8,432,063
Total liabilities	$230,476,898	$222,841,478	Dec. $8,633,420
25 p. c. reserve	64,869,220	63,460,369	
Excess over legal reserve	$27,377,660	$25,222,620	Dec. $2,155,040

But, notwithstanding all this favorable show, as far as our city banks are concerned, and the prosperous condition of the West, there is a hitch somewhere which cannot easily be accounted for in the upward course of the stock market. Speculative stocks do not move so rapidly as they were expected to do. The reason, doubtless, is that some of the cliques get frightened at the look of things in Washington; and, anticipating the passage of some measure for contracting the currency, sold out their stocks and are now waiting for lower prices before taking hold again. But lower prices, while money can be easily borrowed at 4 to 5 per cent., are not likely to be realized. It is probable that the great "bull" operators in Lake Shore, Ohio and Mississippi, Wabash, St. Paul, and the Northwestern railroad stocks will come to this conclusion, and once more make another dash at the market.
Rock Island has been one of the strongest stocks on the list of railroads, and has been steady in the vicinity of 122. It is expected by some of the shrewd speculators in Broad Street to go to 140 before next fall.

DRY GOODS.

WITH the close of the last week's business the spring trade may be said to have ended; and very little more will be done from this, until the opening of the autumn trade, except to fill orders, for which our jobbers are well prepared.
There has been some disappointment in certain quarters at the result of the spring business; but, on the whole, it must be satisfactory, and the amount has been heavier than was anticipated. The little that is doing now is sufficient to keep prices firm, and we have no changes to make in our quotations of standard fabrics of domestic manufacture, either of cottons or woolens.
There was a rather serious failure reported last week—that of Werner Brothers, jobbers in woolens—which has occasioned some talk.
The firm prices of domestic cottons show a very strong market, as the low price of the raw material and the prospect of a still further decline before the next season's business commences must influence buyers to limit their transactions to their daily requirements.
Prints have been in rather more active demand during the week than any other description of domestic cotton goods, but prices are without any change from last week's quotations.
In woolens there is but little doing, the principal demand coming from the clothiers, who buy but sparingly as yet, except for light-weight fancy cassimeres and some choice colors in Meltons.
The woolen mill property of the Harris Woolen Company, at Putnam, Conn., was sold on the 2d inst., to Wheelock & Co., of Uxbridge, Mass., for $95,000. This property is situated in Putnam, on the Quinnebaugh River, and consists of a brick and stone mill, with 12 sets of modern machinery for manufacturing fancy cassimeres; also 36 tenement houses, good water-power, etc.
In foreign goods the trade is small and the importations light. A few choice styles of dress goods and grenadines are in good demand for the near-by trade, and some of our importers are receiving invoices of light fabrics for summer wear exclusively; but the bulk of the business is over for the season.
The auction-rooms are supplied with broken invoices mostly; but they are generally well attended and realize fair prices.

☞ In connection with our dealings in GOVERNMENT SECURITIES AND CENTRAL AND WESTERN PACIFIC RAILROAD BONDS, we offer for safe, steady investments the SIX PER CENT. GOLD BONDS of the CHESAPEAKE AND OHIO RAILROAD COMPANY, at 90 and accrued interest from May 1st.
FISK & HATCH,
Bankers, etc., No. 5 Nassau st.

GENERAL MARKET REPORT.

[A Table of Quotations will be found in another column.]

BREADSTUFFS.—We have had quite an active trade during the past week in most descriptions coming under this heading, the demand being very general. All grades of Flour advanced and prices have had an upward tendency, until Monday and Tuesday, when Western brands declined under liberal receipts. State brands, however, have sold well at better prices. Foreign advices of late have been quite contradictory and conflicting; but the liberal orders of State Extras for shipment confirm the reports of injury to the wheat crop on the Continent, especially the South of France. This, taken in connection with the reports of damage to the crop at the West and South, has completely changed the character of this trade, indicating a more satisfactory state of things than we have experienced for some years past. Wheat was firm early in the week, but later declined, and the market closes unsettled. The export demand has fallen off and the milling demand light. The reports of serious injury to the crops at the North and West by drought, and the South by injury from excessive rains, have failed to arrest the downward tendency in Wheat, and with liberal supplies in prospect much holdover evidence a disposition to meet the demand. Trade in Corn and Oats has been active, and higher prices early in the week obtained; but later a decline in the former submitted to.
COFFEE.—Holders of Brazil grades have again modified their views, and offered stock with a little more freedom; but latterly there appears to have been a return of confidence, in view of more encouraging advices from Rio Janeiro, and some samples have been withdrawn. For other styles the call was light and values uncertain. We quote in coin as follows: Rio in bond, 10¼@11½ cts. for fair to good cargoes, duty paid, 14½@18 cts.; Java, 20¼@22½ cts.; Maracaibo, 17@19 cts.; Laguayra, 18@19 cts.; Ceylon, 17¾@19¾ cts.
COTTON.—The market has fluctuated somewhat on variable foreign news; but there is an evident want of confidence among holders, and the desire to realize is a strongly-developed feature. Exporters with a sure margin or upon positive orders have, in one or two cases, taken a fair amount of stock; but domestic consumers operated only in small parcels for daily wants, and all buyers adhere to a very cautious policy. The domestic receipts are small, but Bombay shipments are looming up very heavy, and crop prospects both at home and abroad are more encouraging than at any time during the season. For future delivery prices have ruled lower and the market is rather dull, operators showing no anxiety beyond the settling up of outstanding contracts. At the close there is an unsettled tone, with sales of Low Middling at 20¼ cts. for June and 20¾ cts. for July. The general market closes dull and weak at 22 cts. for Middling Uplands and 21 cts. for Low Middling.
MOLASSES.—The market for common and inferior grades remains dull and nominal. Choice Grocery and boiling styles, however, are scarce, somewhat inquired after, and a trifle higher. The general stock fair. We quote nominally at about 20@28 cts. for Old Cuba, 37@39 cts. for Clayed do., 37@45 cts. for New Muscovado, 50@68 cts. for Porto Rico, and New Orleans 80@95 cts.
PROVISIONS.—With very small supplies offering, and these in possession of strong operators, the market for Hog products has been generally well sustained, and in some instances where buyers were forced to secure parcels higher prices obtained. The consumptive demand, however, appears to have been greatly curtailed, and the actual impression made upon the accumulation is light. Mess Pork has been quite scarce, and prices at a rather full level throughout, though the demand in the main was for lots required for speculative use. Prime Mess still nominal. Other cuts quiet and easy. We quote at $22@$23 25 for Prime and Extra Prime, $25@$26 25 for Prime Mess, and $30 62½@$30 75 for Mess. For future delivery the market has been pretty steady, with closing sales of Mess at $30 76 for August. Beef is steady, but selling only to the extent of jobbers' wants. We quote at $12@$15 for Plain Mess and $15 50@$18 for Extra Mess. There is Beef in moderate demand, and worth full $27@$28 for Prime Mess and $35@$40 for Extra India Mess. Beef Hams quiet but still very firm at $26@$35 for Common to Prime. Cut Meats still somewhat irregular, though first-class goods sell without apparent difficulty. We quote at 11¼@12½ cts. for Dry Salted and Pickled Shoulders, 16@17 cts. for Pickled Hams, and 12@20 cts. for Tight Tierces and Bagged Hams. Bacon sluggish, with a few sales of City-Cured at 15@15½ cts. Lard has met with a speculative demand on the spot, and somewhat easy call for consumption, the market ruling dull throughout. Holders, however, were firm, offered sparingly, and as a rule, refused to concede prices. At the close the market is dull and steady at 14¾@15 cts. for No. 1, 15½@15¾ cts. for City, and 16@16½ cts. for Steam. For future delivery the market closes quiet, with 16½ cts. asked and 16@16½ cts. bid.
RICE.—Too demand has been fair from the trade, and about all desirable parcels disposed of, prices remaining firm, owing to the continued small stock. We quote Carolina, 8@8¾ cts.; Rangoon, 7@7¾ cts., duty paid; and in bond, 3@3¾ cts., gold.
SUGARS.—Raws have been in less active demand from all sources and the market at times dull. Toward the close refiners were inclined to make any important concessions; but prices weakened under the influence of free receipts and about the largest accumulation of the season. The close is dull, but the same a trifle more steady and the offerings moderate. We quote at 9¾@9¾ cts. for Fair to Good Refining, 9¾@10¼ cts. for Fair to Good Grocery, and 10¼ cts. for No. 12 Box Dutch Standard. Refined continued in very good demand, but are more plenty and prices modified. We quote at 13¾@13¾ cts. for Powdered, Granulated, and Crushed, and 12¾ cts. for White "A."

NEW YORK CATTLE MARKET.

FOR WEEK ENDING TUESDAY, JUNE 14TH, 1870.
[REPORTED EXPRESSLY FOR THE INDEPENDENT.]

PRICES OF BEEF CATTLE AT THE PRINCIPAL MARKET PLACES.

| | *This week.* | *Last week.* |